# THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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## THE INDEPENDENT.

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**New York, April 19, 1849.**


### THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P THOMPSON.
R. S. STORRS, Jun.

### FAREWELL TO THE PORTUGUESE EXILES.

Pursuant to public notice, a very large and respectable meeting assembled in the Broadway Tabernacle, on Monday evening, April 8th, to take leave of the Portuguese Christian Exiles from the island of Madeira, now about to depart for their new home in the State of Illinois. During their five *months'* residence in this city, the Exiles have been under the patronage of the *American Protestant Society*, under whose auspices also the present meeting was held.

Rev. Thomas De Witt, D.D., the President of the Society, presided, and called upon Rev. Duncan Dunbar, of the Baptist Church, to offer prayer. Dr. De Witt, in a brief opening address, said that the more the history of these Exiles was considered and made known, the more impressive it became as an exhibition of the Providence of God. Through his good hand the way has been opened for their removal to a home that was provided in the West, and it is now our duty to provide the means of defraying the expense, and also to bring those who remain in the island of Trinidad. The Exiles would now sing one of the songs of Zion in their own language—a hymn which had been their solace in the persecutions of their home and amid the sorrows of their exile.

The Exiles, who occupied the orchestra, about fifty in number, then sang a hymn in Portuguese, which produced the deepest sensibility in the audience.

Rev. Dr. Dowling was then introduced to the meeting. The nineteenth century would stand upon the pages of history as the memorable of centuries. And he did not hesitate to avow his belief that the event of the expatriation of these Exiles was the most memorable event of the century. In its effect upon the emancipation of mind it will prove second to no other event. It had been asked whether the spirit of martyrdom still exists in the Church. As is said on the tombstone of Sir Christopher Wren—"*Si monumentum quæris, circumspice,*" so he would say in regard to the martyr-spirit still living in the Church, "*Si argumentum quæris, circumspice.*"

A few years ago, these persons, with five or six hundred others, inhabited the beautiful island of Madeira, but they were the slaves of the superstition of Rome. A pious and devoted Christian physician settled in Madeira for the sake of doing good to the souls as well as the bodies of men. He called some of the people to his house and read to them the word of God, which they were not permitted to read for themselves. Soon a persecution arose, and mobs beset him, headed by ecclesiastics and even dignitaries of the Romish Church. But the suffering of the martyrs has again proved the seed of the Church. God has made the wrath of man to praise him, and there is reason to believe that the displays of divine grace have been more triumphant through these acts of violence.

Who are these exiles? Many of them were persons in comfortable, and some of them even affluent circumstances. The speaker portrayed in graphic terms the circumstances of the refined and affluent Da Silva, his visit to Dr. Kalley, his conversion, the attack upon him by a priest as he was entering the house of a friend, drawing blood by his violence. Then to the embarkation on the 4th of August, 1846. O, said Dr. D., I should love to visit the island of Madeira, to stand on the spot from which the exiles took their departure, as I would stand on the Rock of Plymouth.

The dying scene of the martyr Da Silva was described; and the tenderness of his anxiety for his people feelingly compared to the struggles of the dying mother in leaving her children behind. "These orphans," said Dr. D., "are left to our care, and it belongs to us to see the dying wishes of their leader carried out, in causing them to be settled in the place provided for them."

The speaker said this case of expatriation was preëminently important in three aspects. First, it shows that the persecuting spirit of Popery remains unchanged. It is said by politicians that Popery is essentially changed from what it was in former ages. Why then are these persons driven from their country? In the 19th century, not above four years ago, a lady of worth, by the name of ALVES, the mother of seven children, one of them only three months old, was solemnly sentenced to death, by a judge on the bench, because she refused to bow down to a piece of paste and call it God. It is true, they dared not execute that sentence; but she was torn from her family, suffered a tedious incarceration, and could only be saved from death by exile. A daughter of that suffering lady is in this hall to-night. I appeal to every man;—if Bishop Hughes were here, (and I wish he was here to-night), I would appeal boldly to him—to say whether this does not prove Popery to be the same system now in the 19th century with that which persecuted Wickliff and Huss in the 15th century, Luther in the 16th, and Ridley and Latimer in the 17th.

The other lessons taught us are, that the spirit of primitive Christianity still exists in the Church, and that there are still the same opportunities for the display of the spirit of the early converts. "Behold how these Christians love one another!" We are called to-night to show our love for Christ by our kindness to his suffering members.

After another hymn by the Portuguese brethren and sisters, Rev. Mr. Norton, Corresponding Secretary, made some particular statements of individual cases. He adverted to the vast variety of interesting and important objects that had been presented to public meetings in this place. But never before had we been called to meet a company of Christian exiles, converted in the Church of Rome, and by that Church driven into banishment. The audience could be detained till break of day with statements of the deepest interest.

He then called up a man and his wife, the lady a daughter of Mrs. Da Souza. She was the first convert under the labors of Dr. Kalley. She was in his house when it was assailed by the mob, and aided Dr. K. in fastening the doors and shutters. The Governor sent half a dozen soldiers as a mock defence against the mob, but they were overheard in the garden in conference with the mob. The English Consul refused to interfere for Dr. K., although he had a right by treaty to be protected in Protestant worship; and Dr. K. found it necessary to escape. This lady has suffered many trials, and has been beaten in the streets for the testimony of Jesus.

When the mob assaulted the house of the Miss Rutherfurds, the lady next called up was in the house. The mob broke into the house with axes, came to the room where the lady was, and commanded her to worship the cross. A man who was among them had his scull laid open, and was thrown over the banisters down stairs. She said she was not afraid, for the Lord Jesus Christ was her friend.

A man was next called up. He was the first excommunicated by the bishop. He fled to the mountains, and was hunted more than two months, and finally escaped.

A man and his wife were called up, who spent two years in prison, and were bound for a long time with cords, with great suffering.

The next was one of the largest landholders in the island, his possessions extending more than four miles. He was also an officer of the government. The court admitted that he had broken no law except in reading the Bible and refusing to worship the wafer. But for this he lay three years in a dungeon, and was deprived of his property. His health suffered, of course, by that long imprisonment. He says that while shut up in the dungeon he often thought of Paul and Silas, how they sung praises in the prison. They were permitted this solace by *Heathen* Rome; but boasted *Christian* Rome would not allow him that comfort, for as soon as their voices were heard in singing praises to Christ, it was the signal for severer punishment. The convicts among whom they were confined were freely allowed to sing the vilest and most blasphemous songs, but the Christians must not open their lips to sound the name of the Savior. This gentleman's wife is a daughter of Mrs. Alves. There is another daughter in the company.

A family were designated—one child now only four years old—who escaped by hiding in a cave.

Mr. Norton said there were more than a thousand persons who left Madeira, and are now scattered in Demerara, St. Kitts, St. Vincents, and Trinidad, and all want to come to this country. It will take more than a thousand dollars to carry out those who are here present. Then we shall want a great deal more to bring the five hundred in Trinidad. Then, said Mr. N., I have a letter with the names of ninety-nine exiles in St. Kitts; and we intend not to rest, if there is benevolence enough among the American people, until we have shown, by the provision made for them, that our land is indeed the asylum for the oppressed of all nations.

On Friday evening, a second meeting, of great interest, was held at the Reformed Dutch Church in Lafayette Place.

Rev. Dr. De Witt, in opening the meeting, referred in affecting terms to the funeral ceremonies for the deceased pastor, Da Silva, which were held in that house. And never, said he, did I feel that such a hallowed influence filled this house as when standing over the remains of that devoted martyr.

Rev. D. W. Lathrop, of Ohio, an agent of the Am. Prot. Society, remarked on the evidence afforded by this scene that the Lord is better than our faith, our hopes, or our prayers. Who had prayed, believing, for the conversion of Roman Catholics in Roman Catholic countries? Yet here we see a company of converts, who were educated in the Romish faith, who had never seen the Bible, some of them persons of wealth and education, who have cheerfully counted all worldly good but loss for Christ, who have patiently endured all the worst forms of tribulation, persecution, and distress. He said his interviews with this people had always been a means of grace to his soul. Their example sheds luster upon Christianity in two respects—by showing that Roman Catholics can be converted, and are therefore the proper subjects of prayer and Christian effort; and that we may expect a renewal of the spirit of Primitive Christianity among the converts from Popery. He said the case of these exiles ought to be a means of grace to the churches; and it would be so if the churches would do their duty. He referred to the instance of a small congregation in Connecticut, worshipping in a house which might be placed endways across this room, to whom the case had been presented, and they gave the Society $250.

Mr. Norton said the outbreak of violence by which these exiles were driven from their country took place in the year 1846, the very year in which the American Protestant Society commenced its labors for the conversion of our own Roman Catholic fellow citizens. The Society has witnessed one thousand conversions; and these from Madeira are upwards of one thousand more. By its missionary labors among the thousands of Portuguese seamen brought by the whale ships into New Bedford and other eastern ports, the Society had become connected with the case of the exiles.

He said we could have but little idea of the severity of these persecutions. He called up one of the sisters present who lived not far from Mr. Da Silva's house. At her house the converts used to meet for prayer, and she speaks of the manner in which M. De Silva would leave the fashionable circle at his own house and come among them to read the Scriptures. Every heart glowed under his earnest and instructive remarks. Mr. N. said there had been a death among this little company, Mrs. Da Souza, aged about 60. In her dying hour she had great peace; she said, "I am going to my Father." While the weeping disciples around her bed were singing a hymn at her request, she lifted her arms and almost rose up in bed as if she would fly to Jesus. "O, see the angels!" she exclaimed, and so went to glory.

Rev. Mr. Gonsalves made some statements of much interest respecting the condition of those of the exiles who yet remain in the West Indies, although the amount of facts respecting these persons and their actual condition of suffering was too scanty to produce the full effect.

One of the Portuguese brethren gave, in his own language, a brief narration of his history, which was interpreted by Mr. Gonsalves. Another addressed the audience in English, quite intelligibly, and with much feeling.

Rev. Duncan Dunbar, in the name of the audience and of the Christian community, bade them farewell, but promised to visit them at their new home. He wished KIRWAN had been here to take part in these exercises, and show the connection of these persecutions with the teachings of Romish priests, and let the responsibility rest where it belonged.

A collection was then taken up, and the solemn exercises were appropriately closed with singing, by the Portuguese, of a hymn in the spirit and to the tune of the "Missionary Hymn."

We understand that the journey to Illinois will be made by the way of Pittsburgh, and will probably commence next week. Mr. Gonsalves is about to sail for Trinidad for the others.

What is all that we or any of us have done and suffered for Christ, compared with the case of these exiles? And the power of Grace is as beautifully seen in their intelligent faith, and humble and pure life, as in their heroic endurance of the multiform trials of their lot.

### LETTER OF M. LEON PILATTE.

To the Editors of the Independent:

GENTLEMEN:—I send you two interesting communications, furnished by M. Léon Pilatte to a circle of young persons in Boston, who contribute to his support. If you will insert them, please forward copies to "Rev. L. Bridel, 22 rue de Berlin, Paris." Yours respectfully,

EDWARD N. KIRK.

*Boston, April 5*, 1849.

REV. L. BRIDEL:—

*Dear Friend and Brother*:—You wish for some details in regard to the efforts I made in Paris, before your return from America, for the evangelization of the lower classes, which I hasten to give you. I will at this time speak of the preaching of Christianity in Clubs. Preach the Gospel in Clubs? This may appear strange to some; but to those who can form a just idea of the situation of the public mind in Paris for the last few months, those who can represent to themselves this people, just springing into political liberty, their ear open to preachers of every doctrine, and appearing to seek in this general confusion of ideas an unknown truth; to such it will appear natural that we, as Christians, leaving the consecrated, but now deserted enclosures, should also descend to public places and the corners of streets, and should try to let the voice of sovereign wisdom be heard there.

There were clubs of two kinds, those of the street and those whose meetings were within doors. In both, every question, whether political, moral, economical, or religious, was introduced and discussed by the popular orators. The street clubs were nothing more than accidental meetings occasioned by two persons talking in a loud voice, whom a crowd would soon surround, taking part in their conversation and raising many new questions. In the days of commotion each corner of the street, every public place and crossing had its own, from the Bastile to the National Assembly. In that immense space of the Boulevards multitudes were seen; but especially about the gates St. Denis and St. Martin, they were the most numerous and animated. I have sometimes seen masses of people assembled in the open squares in the evening to the number of ten, fifteen, or twenty thousand persons collected in compact and crowded groups. I would go from one to the other listening to their discourse, seizing every opportunity to let the truth be heard in their agitated minds.

One evening towards ten o'clock, I was in the midst of an enormous group, lending an ear to a discussion, the sound of which scarcely reached me. I approached, and to my great astonishment, two men, attentively heard, were discussing this question: "Is man by nature good or bad?" An unbelieving Socialist maintained the native goodness of man, while a poor young Roman Catholic supported the opposite opinion, and for a proof quoted from the catechism, which he had learned from the priest. But alas! little respecting the authority of the catechism, the crowd seemed to prefer the flatteries of the Socialist. I then began to speak. The attraction of a new orator produced increased attention, and in a discussion of three quarters of an hour, leaning upon the Word of God, I combated, both by principles and facts, the proud sophisms by which my antagonist had tried to establish his chimera of the natural goodness of man. The audience manifested the liveliest interest; and when, at the end of a sentence in which I had sketched the miseries and the corruption of the human heart, I asked of all, "Is there any one here who does not recognize himself? Can any one say, I am not tainted with this evil?" They all cried out "No! no! But the remedy! what is the remedy?" This was the point I wished to reach. I heard some one behind me say, "It is a priest." My friends, I replied, I am going to point out to you the remedy. If a priest were in my place, he would say to you, "Go to confession; come to mass; submit to the Church;" but for ages all this has been done—many still do it. Have they been cured of their depravity? "No! no!" I heard on all sides. Let us seek another remedy. I then pointed out to them Jesus Christ and his works; I traced out to them the portrait of the first Christians, and exhorted them earnestly to seek in Jesus Christ their salvation and their peace, and concluded by urging them to read the Gospel, and find there, in full, that religion of which I had spoken to them. Our conversation had been long and fatiguing. The Socialist had closed his mouth. I received the thanks of several, and many a laborer's hard rough hand pressed my own, and I retired thinking of these words, "Cast thy bread upon the waters, and thou shalt find it after many days."

What I have just recounted, my dear friend, has often occurred in Paris: although in circumstances very different. I will relate one more incident. In the great Opera Hall had been opened a club, called the Club of the People: at each sitting four thousand persons filled the enclosure. I knew the formers of the club, and especially its president, Esquirol, the author of that impious book, The Gospel of the People, were the avowed enemies of Christianity. I went there once; the hall was full, the speakers animated; one of them commenced violently attacking Christianity, designedly confounding the Gospel with Rome; he maintained that all monopolies, ignorance and superstition were produced by Christianity; and after having showed the antipathy of Roman Catholicism and liberty, he cried in closing, "Let us then seize the axe! to the work! The old aristocratical and Christian tree must be cut down." I requested permission to speak, and although a little disturbed before so large an audience, I felt my heart burning with the desire to let the truth be heard by this vast multitude. The following is the substance of my discourse:

If by Christianity the orator who has preceded me means Roman Catholicism, I agree with him, because by its principles, its hierarchy, its belief, and its whole history, it has shown itself anti-liberal, anti-democratic, an enemy of the truth: but if he intends to speak of Christianity such as the Gospel presents it, I protest against it strongly. To destroy Christianity, if it were possible, would be to extinguish the sun, and plunge men together into moral chaos and under the yoke of the most frightful tyranny. Let them cease to pay for public worship; let no one live on the revenues of the State; abandon them to themselves—I am willing; you will then see in France the old forms falling, and Christianity rising up on their ruins; for society, for individuals under a democratic republic more than under any other form of government, Christianity is necessary. Confounded with Catholicism one may well hate it; but separate it from it, and for that end study it well in the Gospel; and to know it well will be sufficient to make one love it.

Such was the substance of my discourse of more than an hour. Never, no never, have I beheld a spectacle like that. One moment the assembly, believing me a friend of the priests, appeared to mistrust and suspect me; but when it had learned certainly that, though a friend of Jesus Christ, I was against them, then they yielded to all its impressions, and welcomed with enthusiastic applause the idea of Christianity separate from Romish superstition. It seemed that, misled and deceived by the caricature of Jesus Christ which had been given them for his true portrait, those men had seen his mild and majestic countenance appear in their midst, and ashamed of their error had wished to salute him with their acclamations.

In descending from the tribune, a crowd of persons rushed forward to press my hands as a testimony of their gratitude. It will come of this, God knows! but I am convinced that such efforts are blessed. Rome is more and more in the eyes of the people, notwithstanding the support of government. There learning to look for Christianity elsewhere than in the bosom of that adulterated Church. They are coming to the Gospel, they are seeing it; this is already a great result.

You can, my dear friend and brother, form some idea of the nature of my labors in Paris by these two sketches. Soon to give us a clearer idea in regard to the enterprises which I am engaged, I will speak of a series of lectures I have delivered, and will also give us a short history of some public conference have had before thousands of persons, with result; and will close by giving some details of my present labors in the Faubourg St. Marcel. All this, if God pleases: in the mean time may God keep you in peace. LEOLATTE.

### FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, 22d May, 1849.

The startling intelligence of great events which almost daily reaches us from the Continent of Europe, throws into comparative insignificance the domestic news of Great Britain and yet that is of no common interest to those who feel any concern for the welfare of the Country.

The proceedings in Parliament are exhibiting precisely the character which is anticipated before its meeting. Most instructive lessons are being read to the people of England; and, despite efforts made to prevent it, the verdict has partially hidden the sinister interest of the aristocracy and the frauds of our, or rather their, enormous military system, is being torn raw. The aristocratic parties, without distinction, will not materially reduce either civil, military, or naval expenditure; even the Protectionist sections the clamorous but pretended "Farmers' Friends will not move in the direction of economical reform, though by this alone they could repeal the Mt-Tax, which exceeds five millions sterling, and a demand for its abolition has been one of the battle-horses for years past. But the movement of Mr. Cobden and the Financial Reformers has been most embarrassing to this party. It has driven them to a wretched expedient, and introduced further dissension into their camp. The scheme as a substitute for Mr. Cobden's, partakes largely of the character of folly and dishonor. The local taxation is assumed to be twelve millions, (it is more, and does not include the old Revenues of Cities and Boroughs, derived from corporate property). Mr. Disraeli, on the part of the Protectionists, has assumed that the local taxation is a burthen on the land. Land-Tax, Poors-Rate, Church-Rate, County-Rate, were it, he argued, burthens on the land. In point of fact, the Land-Tax is the reserved rent of the Site, to which the landholder has no title whatever. The bargain at the Restoration was to pay 4s. in the pound on the rental, in lieu of the old, heavy and vexatious feudal claims. The Lal-Tax *now* is paid on the valuation of two centuries since, and ranges from 6d. to 1s. 6d. in the pound:—a gross fraud this upon the nation. A poor-law was rendered necessary by the seizure of lands charged with the maintenance of the poor. Church-Rates have precisely the same origin. The County-Rate is for judicial purposes, (expense of trying and maintaining thousand of poachers,) for roads not turnpike, for bridges, and the like, all necessary for the culture of the land and the transit of produce. So that if these were applicable burthens, they would be most justly such. But it happens that, in an increasing degree, these charges are borne by towns; so that, beside their special local burthens, the town population actually pays nearly half of the estimated twelve millions.

These being the literal facts of the case, come the Protectionists forward with a general proposition to pay half the estimated twelve millions out of the general taxation; the deficiency, it was suggested, to be met by an increase of the Property and Income-Tax; but the real design, there is little doubt, was to create a necessity for a low fixed duty on corn, though this was masked. As a relief to the farmer the scheme is mere mockery: what would be nominally saved to him on the one hand, would be taken out of the left-hand pocket by the increased Income-Tax; and if a portion of the Poors-Rate were saved to him, he would only enjoy the advantage during the currency of his lease, if he had one. Remission of the charges on land means the addition of that sum to the eighty, ninety, or one hundred millions sterling which the rent-consumers of the landlord-ridden country now annually receive.

The debates on this motion have necessarily involved the question of "Protection," of expenditure, and of the amount and incidence of taxation. In the course of the discussion speeches of great value were elicited from Mr Wood, Chancellor of the Exchequer, Mr. M. Gibson, Mr. Hume, Mr. Bright, and Mr. Cobden for the motion there were 189, against 280.

Two nights have been given to the debate on the Navigation Laws. The discussions were heavy; and some of the croakers seemed to apprehend that the active citizens of the United States would monopolize the carrying trade of the world. The shipping interest, sustained by some of the liberal representatives of sea-ports, and by the Protectionist, party, mustered strong to resist the measure; but the second reading was carried on the evening of the 11th instant, by a majority of 56—the numbers 266 to 210. It is rumored that the Lords will throw out the measure: this, probably, is an inference from the known want of vigor and decision in the Ministry.

The question of Church-Rates came under discussion on the 12th. The issue was disgraceful to the House and to the Age. For years there has been ministerial and even parliamentary recognition of the evil and injustice of a system which made Dissenters pay for the maintenance of the ordinances of the richest church in the world; to pay even for washing the priests' surplices, and for the sacramental wine. Fourteen years since the late Lord Althorp, then Chancellor of the Exchequer, brought forward a measure for the abolition of Church-Rates, proposing to pay the charges out of the general taxation; to this Dissenters objected, and the ministry dropped the measure. The Melbourne Ministry proposed a more equitable scheme—that of raising a fund from an improved value of Church lands, to be secured by a better administration of the property, notoriously jobbed in to lease-holders to a large extent. But the "vested interests," in connection with the insolent and bigoted interests, were too strong. With this ended the attempts to relieve Dissenters from the injustice and outrage involved in Church taxes. Since then the motives to aid Nonconformists have been weakened, from two causes. *First*, the reactionary influence of Conservatism has done its part; the constituencies have been bitted and bridled, and the House has been crowded by the new Ultra Churchmen, of Oxford training. *Next*, by monstrous decisions in the courts of law, vestry meetings, in which was supposed to rest the power of making a rate or not, have been declared incompetent to decide against a rate. After protracted litigation, it was ruled that the amount, and not the rate itself, was matter for parochial decision, and that *a minority* could make and enforce a rate. This being the case, and Dissenters having less power to help themselves with the aid of liberal Churchmen, *therefore* Commons House is less disposed to be just. Lord John Russell, a Puseyite, and a bigoted Country Squire, were the speakers against the resolution, pledging the House to an abatement of the insolent injustice: voted for it 84; against 183.

The Naval Estimates have been brought forward: on these the effects of the labors of Financial Reformers were visible. Great merit was made of past, present, and future reductions. The present system of management in the arsenals and dock-yards, and the monstrous waste and extravagance were thoroughly exposed. Mr. Cobden, with great point and ability, combated the pretence set up that he and his friends wished to weaken the Navy. He gave a comparative estimate of the naval forces of the maritime powers; pointed especially to the United States, its vast commercial marine and trading interests, and its small, compact, economical, and efficient navy. He referred distinctly to the *St. Lawrence*, which had been seen in our southern ports, and was a model of what an effective ship should be. These arguments are felt very disagreeably in the House; out of it they are operating upon the intelligence of the nation; and though Mr. Cobden cannot carry a sixth part of the members of the House with him, he evidently feels that "Justice with courage is a thousand men." Despite overwhelming majorities the enemy is retreating, and must retreat; though fighting desperately for the plunder.

The ARMY ESTIMATES were brought forward on the 19th, and introduced by a speech in which remarkable homage was paid to the combined movements for Peace and Financial Reform. The Army is to be reduced by 10,000 men. Mr. Hume moved for a further reduction of 4,250 men, and a debate followed in which the Financial Reformers came out with great force. The military system of the Colonies was admirably exposed by Sir W. Molesworth. It was argued that now Canada was practically independent; that separation was the proper and natural issue, and the object should be to secure that result in an amicable manner; and that large forces and expenditures there was mere waste. Forty members against one hundred and eighty-two voted for the further reduction.

DOCTRINE OF THE CHURCH OF ENGLAND.—The important argument in the Arches Court, in the matter of the Rev. Mr. Gorham and the Bishop of Exeter, has been closed. The judge defers judgment: it is an awful issue, and he may well ruminate. If he decides that the Church teaches the absolute Spiritual Regeneration of Infants in Baptism, which all evangelical men out of the establishment admit, then, in the person of Mr. Gorham, every evangelical minister in the establishment is condemned. And not only so, but among them Dr. Sumner, the newly made Archbishop of Canterbury. The mass of men care for none of these things, but to every man who claims to revere religion, and to recognize the hostility of the false to the true, the matter cannot but be one of highest interest.

CASE OF REV. JAMES SHORE.

The Rev. Mr. Shore is now in prison. The case of this excellent and conscientious man has no parallel since the days when the Stuarts were rampant, and will, no doubt, excite even more extensive sympathy among the descendants of the Puritans than it does here. Mr. Shore held a curacy at Bridgtown, on the Dart, near Dartmouth, in Devonshire, (of Dartmouth, in old times, was Flavel, and in our days excellent Dr. Godwin, known as a zealous laborer in the Anti-Slavery cause, and honored with a degree from the U. S. A.) On the coming of a new Rector, the Bishop gave that Rector a private hint *not* to reëngage Mr. Shore, the motive being the Bishop's bitter hostility to evangelical preaching. The Rector, not knowing all that was implied, acted upon the hint of the Bishop. That Right Reverend person, then, with his characteristic subtlety, intimated to Mr. Shore his regret that he could not renew his license under the new Rector, as the Rector objected to his continuance at the Bridgtown Chapel! This piece of intrigue came out in a correspondence with the Rector, who, in justification of what appeared to be a very hard and unjustifiable procedure, mentioned the wish of the Bishop. Hundreds of curates are thus unceremoniously dealt with: but there happened to be two or three peculiarities in Mr. Shore's case. The Chapel in which he preached was built a few years since by the Duke of Somerset to meet the wants of the town. Some jockeyship it is believed was attempted by the Bishop, who wished to pledge the Duke to an endowment, the Bishop taking the patronage: so that the Duke, as proprietor, was not disposed to forward the views of the Bishop. But the Duke was deceived, and but for a timely explanation would have abandoned Mr. Shore. In the end, His Grace the Duke sanctioned decided measures to keep Mr. Shore with an attached people, and, as it was thought, to deliver him out of the hands of the Bishop. Mr. Shore made the declaration required of Nonconformist ministers, and a license was duly obtained for the Chapel, and the Bishop's authority repudiated.

But the Bishop is no common man; he still claimed Mr. Shore as his own; dragged him into the Court of Arches, and on the old Papal plea of "*indelibility of holy orders*," insisted that once a priest always a priest; once in the establishment always in it, as in a prison—unless escape was made from it to the Church of Rome. A canon of the Church, time of James First, to this effect was cited, its authority, as against persons in holy orders, admitted, and Mr. Shore was condemned, in costs, and a threat of further sentence for contempt of court held out if he dared to preach. Still he preached, and has visited many towns to set forth his case. He appealed to the Judicial Committee of the Privy Council: there the force of the old malignant canon law was admitted, and the sentence of the Court of Arches confirmed, with further costs.

Though suffering in health, Mr. Shore preached at a Dissenting Chapel in London, the week before last. On leaving the pulpit he was arrested; the officer himself being affected, even to tears in the performance of his duty. Application was made to the agents of the Right Reverend persecutor in order to obtain the small mitigation of imprisonment in London, but in vain; the victim was dragged off to jail at Exeter on Lord's Day, 11th instant. The Bishop's Secretary visited Mr. Shore in prison, to tell him that on paying the costs of the proceedings before the Privy Council he would be liberated. But this was a double mockery: for, *first*, Mr. Shore has not the means of paying; and if he had he would be immediately liable to fresh incarceration for the costs of the proceedings in the Arches Court, and, if he presumed to preach the Gospel, to perpetual imprisonment for contempt of court.

Grinding, insolent tyranny, in various forms, exists in England; but the existence of Ecclesiastical Courts, with principles, laws, rules of procedure identical with those of the darkest days of ecclesiastical despotism, is, beyond doubt, of all others the most opprobrious, and is enough to make an Englishman ashamed of himself and of his country. A well attended meeting has been held in London, and preparations made for a great meeting in Exeter Hall. There is also a bill before the House of Commons having for its object the relief of such persons as Mr. Shore; but if the House be shamed into passing it there is reason to fear that it would not be made retrospective, so as to include Mr. Shore.

On the 20th the great room at Exeter Hall was crowded an hour before the time announced. The Chair was taken by C. Lushington, Esq., M. P. The first resolution was one declaratory of sympathy with Mr. Shore, moved by Rev. T. Binney, Congregationalist, seconded by Lord Ducie. Baptist Noel, and Messrs. Burnett and Brock followed.

The *Leodicia*, which made so many successful voyages as a mail steamer, has to be added to the long list of wrecks which the last two months have supplied.

CHEAP POSTAGE IN THE U. S. A.—The *Daily News* of the 20th contains an article, extending to two columns, on this subject. It is chiefly drawn from the pamphlet of Mr. Leavitt, whose useful labors are distinctly recognized. The statements and illustrations respecting the monstrous franking system excite the utmost surprise here. It is justly held to be altogether incompatible with any sound administration of postal affairs.

CHINA AND INDIA.—The overland mail was received on the 20th, and its contents eagerly resorted to for news from the Punjaub. The dates were from the 3d February. The two armies were then passive—within four miles of each other. General Gough busily engaged entrenching his camp, and, doubtless, waiting for supplies and reinforcements. The Governor General has notified that the property taken at Mooltan shall be distributed as prize to the captors! Thus has it ever been; and there can be no doubt that half of our Indian wars have originated in the lust of plunder.

ARRIVAL OF THE EUROPA.—This mail packet reached Liverpool two days before due, bringing the shortest President's Message "within the memory of man;" it will, therefore, have an extensive circle of British readers. The letter of the New York Correspondent of the *Daily News* will strike many English readers as odd, and un-American, that is to say, as most Englishmen estimate America. Just at this time the English are waking up to the fact that the Army and Navy are fat pastures for the aristocracy; and never were references more freely made to the better example of the U. S. A. At this juncture an American writer sets forth without censure, and almost approvingly, that the American Navy is made a job for the benefit of a portion of the South! Mr. Preston, we are told, is made Secretary of the Navy; because he is of the South; and further, because the southerner likes to resort to the Navy as a profession; and further, because certain southerners like to have the benefit of Naval expenditure! All this is set forth from New York to Englishmen, as if matter of course, and the properest thing in the world. If it should catch the eye of *Punch* he will certainly set forth a second "domestic institution" established in behalf of those who *enjoy* the first.

AGRICOLA.

### FAMILY PICTURES FROM THE BIBLE.

BY MRS. E. F. ELLET.

III.

#### THE FAMILY OF ABRAHAM.

[Continued.]

The pastoral simplicity of the world's infancy comes before us, as we contemplate the picture presented in the eighteenth chapter of Genesis—of the aged patriarch sitting in his tent-door in the heat of the day, the approach of the three strangers, and his reception of them with oriental hospitality. We are not told if Abraham perceived at first sight the real character of the mysterious visitors, or if the truth was revealed to him by any after intimation; but it is probable that his lowly obeisance, when he ran to meet them from the tent-door, and invited them to rest under the tree and refresh themselves, was an act of respect rather than of worship. The quick preparations for their entertainment, in which the master and mistress are active as well as their servants, and the particulars related, strongly mark the simple and generous character of that ancient hospitality. The meal was partaken of under the spreading tree which shaded the tent; and then the chief of the three strangers renewed the promise of a son before given, and fixed the time of his birth. The laughter of Sarah, who heard this promise in the tent-door behind, indicated the unbelief of her heart, and was reproved, though mildly, by the Almighty visitant.

It is remarkable, that by a few words in the verses succeeding, light is thrown upon the character of both Abraham and Sarah, in their domestic relations. The patriarch's habitual exercise of due authority over his household, and pious zeal in instructing them, is attested by the Lord, in the disclosure of his gracious purpose towards him. "I know him, that he will command his children and his household after him," is not said as a reason for the bestowal of the blessing at first promised—for the very fitness to receive it was a gift from above—but it was part of the plan of benevolence. The father of the faithful had once listened to the persuasions of his wife, and obeyed them in espousing Hagar; instances of misconduct and criminal distrust of God's protection through scenes of peril, are also recorded of him; but his heart, by the Divine aid, was set to do that which was right, and the same grace would be granted to keep him faithful to the end, and to cause his descendants to "keep the way of the Lord." It appears from several particulars mentioned, that the patriarch was naturally disposed to exercise his own judgment in shaping his course; his disingenuous equivocation concerning his relations to Sarah, in Egypt and in Gerar, strongly evinces this tendency; but under the appointed discipline, these corrupt inclinations were gradually overcome. The last severe ordeal through which he was called to pass—in the sacrifice required of his only son—was met in a manner that showed him then advanced in the life of faith beyond the weakness which had marked its early growth; and thenceforward we hear of no more doubts or shortcomings.

The expression of Sarah in the eighteenth chapter, calling Abraham "my lord," seems to be referred to by St. Peter, in his commendation of her obedience to him. The life of this couple—growing old in faithful affection, and in expectation of the blessing mysteriously promised—is simply and beautifully delineated. Sarah was subject to Abraham as her head, superior and guide: Abraham, "the friend of God," leaned on the Divine counsel and support. The son born to them—the child of promise—the heir of unknown blessing—the channel of mercy foreordained for the whole race of mankind, was a gift received from the hand of the Creator, and unspeakably precious. The circle of the family life was thus complete. The bondwoman and her son had no proper part therein—and they were to be removed from the association. The custom of men in that primitive age allowing a plurality of wives, it was not expressly censured; but that the practice was a violation of the principle on which the marriage relation was founded, and tended to the subversion of domestic comfort and peace, is plain from the examples in the case of the patriarchs. Abraham was doomed to suffer the consequences of his own fault, by the necessity of parting with the son borne to him by Hagar. The haughty spirit of Sarah could ill brook the boyish insolence of Ishmael; and remembering Abraham's former yielding to her complaints, she demanded peremptorily the expulsion of the boy and his mother. It was hard for the father to send from him the child he had first loved, and in whose opening faculties, wild as his nature was, he felt a parent's pride.

"The thing was very grievous in his sight;" and in his anguish he doubtless sought the direction of that great Being by whom hitherto his steps had been guided. The answer, couched in gracious and comforting terms, commands him to comply with the apparently unreasonable demand; and to yield to his wife the unlimited control over her servant assigned her by the usage of pastoral tribes. An intimation is added of blessing destined Ishmael for Abraham's sake; and Abraham, obedient to the Divine vision, rose up early to make preparations for the departure of the two. There is something unspeakably touching in the very simplicity of the account, which leaves room for imagination to dwell upon the melancholy scene. The aged and affectionate father, placing in Hagar's hands the provisions which could sustain them only a brief way on their lonely journey, and sorrowing that he should see the face of his child no more—the Egyptian mother, bowed down in humiliation for this abrupt dismission from the home that had been hers so long; perhaps reproaching herself for the unseemly pride and arrogance which had so provoked her mistress—and the spirited lad, who would naturally feel the separation less keenly, in his youthful love of adventure, to be indulged without restraint in the wild and uninhabited districts where they were to seek their fortune. What a scene, with its deep pathos, for the embellishment of poetry! We may well believe that tears in abundance were shed, as the patriarch bade farewell to Hagar, and strained his son for the last time to his bosom, in agonized embrace. The heart of Sarah must have melted at the sight of his grief, and her anger have given way to a willingness for reconciliation. She could not see the suffering of him she loved; she could not see the handmaid who had served her so long, the boy who had grown from infancy by her side, go forth from her door, driven thence by her severity, to wander through the world, without a revulsion of feeling. But a higher purpose than hers was to be accomplished; and the words she had uttered in anger were exponents of the decree fulfilled in after ages. Abraham obeyed, not the imperious demand of his wife, but the Divine direction; and the consciousness of this, and that he was committing Ishmael, not to the uncertainties of a dreary future, but to the care of One who had promised to protect him, took away from the bitterness of parting. The fervent prayer with which he commended the boy to the keeping of his Heavenly Father, ascended upward from his pious heart on the wings of faith, and was heard. Then the Egyptian and her son went forth from the patriarch's dwelling.

The wandering of the outcast Hagar and Ishmael in the wilderness—their sufferings from the failure of the supply of water, and the anguish of the mother, who lays down her child to die, and retires to weep, that she may not behold his last agonies—are recounted in a description which has never been surpassed in simple pathos. Here again is a scene for the artist, whose fancy could add no coloring more striking than is presented. The familiar story, with its typical meaning, need not be dwelt upon here, as the Egyptian and her son were no longer a portion of the family of Abraham.

[Concluded next week.]

For the Independent.

### THE OHIO PENITENTIARY.

To a stranger visiting for the first time the capital of this State, the public institutions placed here furnish the most attractive features. In the eastern part of

4. *The neat style in which its publications are now issued.* It is believed that the poor have not been sufficiently cared for by this and other publishing institutions in this respect. There has seemed to be a somewhat prevalent impression, that coarse and brown paper, with poor type, in the plainest binding, and with cuts that almost caricatured the works of God, were good enough for the masses we would seek to save. But a book is of value only as it is read; and if any one needs a clear type it is the poor laboring man, at evening, with his farthing candle, or pine knot. And if you give him engravings at all, why not give him what will please and attract rather than repel him and his family. It is the unceasing endeavor of the Society to care for the masses; and I believe it is now the purpose of the Committee to issue every page of Divine truth in a neat and legible form. Let it not be supposed that there is any such improvement in printing, that works can be thus neatly printed without large expense. But it is believed the Society better husbands its resources and employs its energies for the salvation of men, by sending out everything in a neat, substantial, and acceptable form. A small part of the Society's publications are now issued in a more elegant style, to meet the taste of the wealthy, who may thus give an evangelical book a place in their libraries, or on their parlor tables; but these elegant books are *sold*, to those who choose to buy them, at no pecuniary loss to the Society. They are not included in the Society's grants, or delivered to Life Directors or Members.

I intended to add other items, but refrain lest I should weary you and your readers.

W. A. H.


# The Independent.

NEW YORK, THURSDAY, APRIL 19.


## METHODIST EPISCOPAL CHURCH.

It was with very great pleasure—and we trust we may also say it, not without profit—that the writer of this paragraph attended on Thursday last (12th April) the public dedication of the new and beautiful structure erected for the use of the First Methodist Episcopal Congregation in New Haven. The building which for almost thirty years has occupied, as many of our readers will remember, the corner of the public square at the intersection of College and Elm streets, and which has never been counted among the architectural ornaments of the place, was demolished about a year ago, in consideration of a liberal grant from the city. Aided by that grant and by subscriptions from the citizens of all Protestant denominations, the society has now erected on the opposite corner, fronting the green, a house for worship which, in its combination of beauty and convenience, is hardly surpassed by any other ecclesiastical building in that city.

The sermon at the dedication was preached by the Rev. Dr. Olin, President of the Wesleyan University at Middletown. His text was the well known passage, Phil. ii: 12, 13, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do, of his good pleasure." We may be permitted to say that we have rarely listened to any public discourse with greater satisfaction. The preacher, with great ease and dignity of manner, discussed in clear and forcible language, and with extraordinary affluence of thought and illustration, the concurrence of God's activity and man's in the process of salvation. He gave indeed a somewhat different definition of the "Divine Sovereignty" in the salvation of sinners, from that which is current among Calvinistic theologians; but in all his discourse there was not one controversial word against Calvinism or any other form of Evangelical Christianity. Many a Congregational or Presbyterian preacher might have been instructed as well as impressed by that part of the sermon which insisted on the necessity of recognizing the working of God, from first to last, in the process of salvation.

But it is not with any purpose of reporting the sermon, even in outline, that we have adverted in this way to the occasion on which it was delivered. We wish only to respond to what we heard on that occasion, with an *Amen* as fervent as ever was uttered from Wesleyan lips. And especially would we make this response to the large-hearted and large-minded views which the sermon gave respecting the duty of communion and mutual toleration among Christians who differ from each other in their forms of doctrine and of discipline. Should the remarks in which we are indulging fall under the eye of Dr. Olin, he will permit us to suggest that those thoughts, written out and given to the public through some appropriate channel, may be widely useful in promoting the vital unity and the visible union of the Church.

"By their fruits shall ye know them," is a principle which may be applied to determine the character of religious systems as well as of individual men. When a system differing from our own in its forms of doctrine and in its ecclesiastical arrangements and principles, has had time and room to exhibit its efficacy as a system upon the formation of Christian character and upon the welfare of society, and when it has undeniably brought forth "good fruit," in the various manifestations of the power of the Gospel, then there can be no reasonable doubt that in that system the essential things of Christianity are held, and are so held that notwithstanding the errors of theory or of administration with which they are accidentally connected, they exert their saving efficacy. Two systems may be, in many points of dogmatic theory and of church order, quite opposite to each other; and yet, by the application of this principle, each may in time commend itself to the adherents of the other, as including in spite of all logical contradictions, the essential life and force of the true gospel.

The complete antagonism, on many most important questions, between Methodism and New England Congregationalism, need not be described. The modified Arminianism of the Wesleys and the modified Calvinism of the Edwardseans, seem to be quite incapable of coalition or reconcialition. Those doctrines upon the assertion and defence of which more than half the logical force of New England Congregational theology has always been expended—the doctrines of eternal predestination, of the total depravity and complete moral inability of all mankind, of personal election not conditional upon foreseen repentance and faith, of regeneration only by sovereign grace dispensed in the absolute sovereignty of God, and of the certain perseverance and salvation of all the regenerate—the doctrines which are continually preached in Congregational pulpits as if they were the very essence of the Gospel, and which are the framework of the Confessions of Faith in Congregational churches—are the abhorrence of Methodists; and the fervent disgust which Calvinism excited in the Wesleys, and in the saintly soul of Fletcher, is reiterated by all the voices of the great itinerancy. In matters of Church order, the difference between the two systems is even greater than in matters of doctrine. Methodism is a great consolidated hierarchy, which puts all power theoretically into the hands of the clergy. Congregationalism is the loosest confederation of petty ecclesiastical democracies, recognizing no power in any local Church but the power of the brotherhood. And yet Methodists, taking for their guidance that great principle, "By their fruits ye shall know them," are learning the fact that Congregationalism, with all the peculiarities in which it crosses their logic and contradicts their practical judgment, involves nevertheless the vital and saving power of the Gospel. And Congregationalists, on the other hand, guided by the same rule are compelled to acknowledge that Arminian Methodism, notwithstanding the shallowness, as they think, of its metaphysics, and the weakness of its logic, subverting apparently the very foundations of sound theology—and notwithstanding the entire departure of its ecclesiastical structure from all the Scriptural rules and proof-texts of Hooker's Survey and of the Cambridge Platform,—is after all an authenticated form of vital, sanctifying, saving Christianity.

For our own part, we made up our mind long ago that the Methodist Episcopal Church is predestined, in God's decrees, to perform a high and honorable part in the great work of evangelizing our country and the world. Without renouncing our own Calvinism, as the Methodists would call it—without embracing at all the metaphysics or the logic of Wesleyan Arminianism—we have learned that the Gospel of Christ which is the wisdom of God and the power of God to salvation, is not summed up in the differences between Calvin and Wesley or between Fletcher and Toplady. We have learned, long ago, that the Christianity which is to save this land from superstition and infidelity, from ignorance and vice, and which is to enthrone the Crucified as the Lord of life and the God of love over all the nations of a renovated world, is not Congregationalism only, nor Presbyterianism, old-school or new-school—not the Calvinism of New England, nor the elder and more angular Calvinism of Holland and Scotland—not the distinctive theology of Andover or of New Haven, nor that of Auburn or of Princeton—but the common Christianity of all who love our Lord Jesus Christ intelligently and devoutly. On those points in regard to which we cannot accept the Methodist theology or the Methodist discipline, we hold Methodism to be erroneous,—just as on those points in regard to which we cannot accept the views of Neander or of Tholuck, we regard those devout and learned Germans as erroneous. But there are views of God's moral character and government, of man's apostacy and need, of Christ as God manifest in human nature to redeem and save lost men, of the Holy Spirit sent to dwell with a Divine and vital power in all believing souls—there are promises and hopes and terrors—there are motives to gratitude and loving obedience—which Old-School and New-School, Congregationalist, Presbyterian, Methodist, Episcopalian, and even the half mystic and more than half incomprehensible German believer like Neander, or like our brethren at Mercersburg, find in the Bible, and which are to all of them alike the element and sustenance of spiritual life. These views are Christianity—the revelation which God has made of himself and which, received into the heart and treasured there, is Christian faith and hope. There is a point of view, from which, if we can climb to it and keep it, the sectarian differences, of dogma or of discipline, which have so long divided the household of faith, will be seen in their true light.

Returning then from this digression, we may say—and we trust we may be allowed to say without compromising our preference of the Calvinistic theology as compared with the Arminian, or of Congregational democracy as compared with the Methodist democracy—that on the principle of knowing the system by its fruits, we "do rejoice, yea and will rejoice" in all the prosperity of the Methodist Episcopal Church. Few things in the religious aspect of our country, or of the age, are more cheering to an enlarged and enlightened mind than the work which that great organization is performing. The collisions which are constantly taking place in so many localities where little Methodist Churches and little churches of other Christian names are striving to occupy the same ground, are doubtless evil. The weakening of the cause of true religion by the divisions among its friends, in places where their united strength would be no more than sufficient for the support of public worship and the upholding of those influences by which Christianity acts upon society, is a great evil. The discredit which is put upon the great truths of God's revelation and upon the Bible as their authorized repository by the disputings and contradictions of Arminian against Calvinist, is greatly to be lamented. The superficial views of Christian experience naturally resulting, as we think, from Methodist forms of doctrine and Methodist institutions and usages, are, in our judgment a dangerous influence against which the churches and all who hear the Gospel need to be kindly and diligently guarded. But after all, when we see what Methodism is in its fruits—in the work which it has done and is doing—in the congregations which it is gathering—in the intelligence which it is diffusing—in the schools and colleges which it is founding—in the zeal of its pioneers pushing on into the wilderness side by side with the earliest—we see that it has been raised up of God as an instrumentality for the accomplishment of his purposes of grace.

## UNITARIAN LIBERALITY.

We clip the following from the *Christian Register:*

"SOCIETY FOR THE GENERAL INTERESTS OF FRENCH PROTESTANTISM.—Monsieur *Agenor de Gasparin* has appealed to the Christian Alliance in America, stating that the above Society has not one centime in hand, and foresees fresh deficits. The objects of this Society M. Gasparin states to be Religious Liberty, the struggle against State Religion, and the rights of the Protestant Minority in Public Institutions.

"Now, as M. Gasparin is the leader in the recent Orthodox secession, because he could not succeed in foisting a *Creed* upon the French Protestant Churches, we are led to suppose that the Society which, he says, is for the *general* interests of Protestantism, is for the *particular* interests of his orthodox party. We suppose M. Coquerel and others are practically excluded, or have no part in the Society, and yet they are doing as much for the general interests of Protestantism as M. Gasparin and his associates. The body to which M. Gasparin applies in this country, which is sectarian and exclusive, we presume is like that for which he requests their aid."

Having given in full the *Register's* opinion of one of the most liberal and important religious enterprises of France, we would call the attention of our readers to the following points.

1. M. Gasparin stated in his letter that the Society which he represents had uniformly "contended for the rights of *all*, and not those of a few;" that it had espoused the cause of religious freedom, liberty of conscience, whenever and wherever it had been put in jeopardy. That fact was before the *Register* when it asserted that this Society was "for the *particular* interests of his (Mr. Gasparin's) orthodox party."

2. The *Society for the General Interests of French Protestantism* was established long before M. Gasparin had taken a step towards a secession from the National Church. And why did he at last secede? Because in that Church he could not have liberty of conscience. He was compelled to hear the preachers who supplied in turn the pulpits of the National churches in Paris, whether they were as Evangelical as Adolphe Monod, or as Rationalistic as Athanase Coquerel. He therefore took the ground in the Synod of 1848, that if the churches were to maintain their present union with each other and with the State, in view of the compulsory influence of that union upon individual church members, there should be some common standard of faith which ministers should be required to subscribe, in order to secure at least a tolerable congruity in the rotary ministrations of the same pulpit. This was M. Gasparin's attempt to "*foist a Creed* upon the French Protestant Churches." But he was defeated, and in company with others withdrew from a Church in which he was constrained to hear the doctrines of inspiration, the divinity of Christ, and the atonement, assailed in due course, by accredited ministers of the same ecclesiastical connection with those who maintained these to him fundamental doctrines of the Scriptures. We do not wonder that the *Register* is a little sensitive just now in the matter of creeds. But while holding its own right to live without a creed, and persisting in the refusal to state its own articles of faith, or to explain its own theological terms, it is passing strange that it should grudge to M. Gasparin and his associates their liberty to state their belief in the form of a confession, and to make that confession the basis of their church organization. Is this the spirit of "liberal Christianity?"

3. If "M. Coquerel and others are practically excluded" from this Society, it is because they adhere to the *State-Church* system which this Society is designed to oppose, and if possible to overthrow. M. Coquerel and others of kindred sentiments and spirit, are not likely either to need the aid of this Society for the protection of their own rights, or to sympathize with its object, so long as they remain pensioners of the State, and can securely propagate their own rationalistic views in the bosom of the National Church. They are allied with a system of ecclesiastical domination, a system which oppresses conscience and binds the truth, and as a matter of course they are "practically excluded" from a Society whose grand object is to secure universal religious liberty.

4. This M. Coquerel, who is "doing as much for the general interests of Protestantism as M. Gasparin and his associates," is the very same who, a few weeks ago, amid the jeers of the National Assembly, of which he was a member, advocated the intervention of France to restore the Pope to his temporal sovereignty, and declared that the Roman people were not fit for a republican government. It is no great marvel and no great calamity, that such a man is "practically excluded" from a "Society for the general interests of French *Protestantism*."

5. "The body to which M. Gasparin applies in this country," is neither "sectarian" nor "exclusive." It is not the *Evangelical* Alliance, but the older Society, the *Christian* Alliance, which has no "doctrinal basis," and which, like the Bible Society, numbers some Unitarians among its supporters. Any person can become a member of the Society who is willing to contribute one dollar annually "to promote religious freedom, and to diffuse useful and religious knowledge among the natives of Italy and other papal countries." In such an object one would think the most "exclusive" Unitarians could coöperate with their Orthodox neighbors; in fact, it would seem to commend itself to all "liberal" Christians; and we are surprised and disappointed by this uncalled-for demonstration of sectarian bigotry on the part of the *Register*. There is nothing in the constitution of the *Christian Alliance* to forbid the coöperation of Roman Catholics themselves; and the influence of the Society would be exerted as promptly in defence of the religious rights of Roman Catholics or of Unitarians, as of Calvinists and Methodists.

## CORRESPONDENCE.

A correspondent sends us a rebuke for the leading daily papers in this city, for the meager accounts they have condescended to give of the meetings for the Portuguese Exiles. He intimates that they are careful to suppress everything about the case which might give offence to Papists, and that the Press has by no means spoken out as it ought in reprobation of those horrid persecutions, of which the suffering victims are now seen among us. A just presentation of the facts, he says, would cause a thrill of virtuous indignation throughout the country, against the authors, aiders, and abettors of the cruel persecutions which have been visited without mercy upon those who only claimed the right to read the Scriptures and to serve God after the dictates of their own conscience: whereas the whole affair is to the mass of our people a tale unknown. Having done all that was in our own power to inform and arouse the public on this business, we give this summary of "subscriber's" remarks for the benefit of those whom it may concern.

## ESTABLISHED PRINCIPLES.

It is a good thing for a man when he has fairly and fully examined a subject, connected either with Christian duty or Christian truth, to lay up in his mind the result which he reaches, and thereafter to assume that result as *a fixed point* in subsequent inquiries. So, for example, with the inspiration and consequent authority of the Scriptures, or with the reality of man's native disposition to self-indulgence and evil; and so, in practical matters, with the amount of time and effort and pecuniary means to be devoted yearly to charitable uses, or with the course of private self-discipline to be pursued by the Soul. Principles or rules in regard to such points should not indeed be adopted hastily, or without great caution, and careful survey of their many relations. Least of all should they be adopted without a diligent and faithful seeking for the illuminating influences of the Divine Spirit. But when adopted, they should be *fixed* in the mind; taken as the germs and corner stones of future belief, as the base-lines or established elements of future calculation.

Men act in this general mode in business, or in professional study, or in political life, or in the discussion of questions of morals. They should act thus in Religion. And if they would, they would find their whole system of faith becoming more symmetrical and compact; they would be more intelligent in regard to duty, would accomplish more for the permanent good of themselves and others, and would be saved an indefinite amount of anxiety and troubled unrest. "Drive a stake down, Johnny"—said an old farmer to his son, who had been surveying with him a distant and almost wild farm, and who was just turning homewards at night satisfied that his retentive memory would recall in the morning the courses they had followed, and the spot at which they had stopped; "drive a stake down, if it takes you an hour to find one, and then you'll be *sure* not to be bothered." So we would do ourselves, and so we would have other Christians do, in the things of the soul; *drive down the stake*, wherever we have finished a subject and reached a result. We shall have the point then, "a possession for everlasting." And though we may not come back to it in the morning, nor until after many days, and though when we come back we may not be able to trace at all the ridges and plains and lowlands of thought along which our compasses have led us and over which our chains have been drawn, we shall have the Result, and can begin at that point our further ranges.

## MANUAL OF COUNSEL AND TRUTH FOR THE YOUNG CHRISTIAN.

There is a period in the spiritual history of almost all Christians, when they feel peculiarly in need of instruction and advice from those more experienced. It is the period which immediately succeeds their consecration of themselves to the service of Christ. They have fixedly resolved to live for Him, to cherish His spirit, to look to Him alone for hope and life; and in the consciousness of this resolution they find enjoyment. Yet there is perhaps never a time in the entire experience of the Soul, when its states of feeling are more intricate and complex or more swiftly successive, the one to the other, than they are then. All is new and untried. Diffidence therefore follows swiftly upon confidence. Fear succeeds hope, and crowds it from the mind. The soul is at one time delightfully cheerful and joyous in Christ, and at another tremblingly afraid that it has erred or shall err from the appointed path. It wishes to be directed at once into the proper course, of outward activity and spiritual discipline. It wishes to have the whole system of Truth unfolded before it, compactly and briefly, that it may be sure it understands this. It desires to have the true tests of Christian experience clearly presented. And it wishes aid in bringing and holding Unseen Realities continually before its view. In a word it is more eager, impressible and inquisitive, more truly grateful for sympathy and guidance, at such a time than at almost any other through its whole earthly history.

This is not, to be sure, the experience of all; but that it is that of great numbers, the present consciousness of many who read these words, and the memory of many others, will certainly bear witness. And for this state of feeling, so peculiar and important, we need—the Church needs—an appropriate Manual. It should open the system of the Gospel as simply and concisely as possible; not arguing for it, not indulging in metaphysical theories about it—but calmly spreading it out, in the proper relations of its doctrines, with so much of illustration as may be needful to make it entirely clear, with so comprehensive a summary of the Scriptural evidence as shall satisfy amply the candid and inquiring, and with a most careful avoidance of the theological termonology. Without any visible attempt at the analysis of character, but with the results of a thousand such analyses in the mind of the writer and shaping his thought, it should sketch briefly yet clearly the different moods and phases of feeling which may be expected to arise in different minds, whether of despondency or of cheerful hope, of self-suspicion or of doubt of the Truth; and it should hold steadily up, as a thread inwoven through its whole texture, the one permanent and unfailing test of the Christian Life—the willing desire of the Soul to become like Christ, and to do His will. Adapting its counsels, too, to these so varying minds and moods, it should direct the recent convert into those departments of activity, both inward and external, which shall be best adapted to promote the personal growth in holiness, and to benefit others affected by them. In a word it should aim to be to a thousand souls, just issuing from the thoughtless indifference of a gay or a worldly life into the hope and happiness and effort of the Christian, just what a faithful intelligent and affectionate Pastor would be to each of them; tender and gentle in its whole spirit, comprehensive in its views, exalted in its aims.

Such a Manual would not of course take the place of personal and especially of free Pastoral conversations. Least of all would it take the place of the Scriptural treasuries of counsel and revelation. But it would gather up the influences of conversation, and by presenting in permanent form the same general lines of thought and advice, would make their impression upon the mind more definite and permanent. It would supply an *immediate* want of the Soul, which still would look to spend a *life* in studying the Scriptures. The books we have of the kind have done a good work in their day, and are still profitable to many who meet them. But we need another now, to meet the new states of feeling which arise with new modes of presenting truth, and with the new causes of influence, both adverse and kindly, that work from the community upon the Christian. Why will not some large-hearted and skilful Pastor—who has had experience of its need, and who has now leisure for its accomplishment—undertake the work?

## THE NEW YORK AND BROOKLYN FOREIGN MISSIONARY SOCIETY.

This association, which is strictly auxiliary to the American Board and has no missionary directly responsible to itself, held its Anniversary on Wednesday evening of last week, at the Dutch Reformed Church in Lafayette Place. The Annual Report was read by the Secretary, Rev. Thomas H. Skinner, Jr.; and addresses were made by Rev. Daniel Poor, recently returned for a season to this country from his field of labor in Ceylon, and by Dr's Mason and Stiles of this city. Mr. Poor gave a rapid but exceedingly comprehensive and perspicuous statement of the history and the present religious and social state of the Hindoo people, and in concluding pressed earnestly upon the Christians present the duty of laboring in the cause of Foreign Missions, not only for the sake of those abroad to be reached by such Missions, but for their own sake—as a means of developing or reviving their Christian principle and faith, and so ultimately of saving *this* country. Dr. Mason spoke of the importance of keeping in view the conversion of the whole world, and nothing other or less, as the end of effort in the work of Missions; and the address of Dr. Stiles, on account of the lateness of the hour at which he commenced, we were not permitted to hear.

The meeting was an unusually small one—the spacious house being hardly more than half filled; but the services were throughout of a highly interesting character, and the impression left on the minds of those present cannot have failed to be happy. The Treasurer's Report disclosed the gratifying fact that the sum of $19,500 had been contributed in the course of the year to the funds of the Board by the churches in New York and Brooklyn connected with this Society—being an advance of $7000 or $8000 on the amount given in any preceding year. Some $5500 of this is for the liquidation of the Debt.

The largest sums contributed during the year have been as follows: Bleecker-Street Church, Dr. Mason's, $1455.50; Brick Church, Dr. Spring's, $874.10; Central Presbyterian Church, Dr. Adams', $964.39; Mercer-Street Church, Dr. Stiles', $4417.24; West Presbyterian Church, $635.28. In Brooklyn, Church of the Pilgrims, Mr. Storrs', $1565.81; First Presbyterian Church, Dr. Cox's, $1570.22; Second Presbyterian Church, Dr. Spencer's, $1115.24; South Presbyterian Church, $1587.94.

## "WALKING WORTHY OF GOD."

Christians are exhorted "to walk worthy of God, who hath called them to his kingdom and glory." The worthiness here spoken of is not that of desert. They have forever forfeited all claim to the favor of God upon legal grounds; and it is not to be expected that their conduct, however exemplary, will merit the rewards of heaven. Christians, if faithful, may indeed look for the approbation of their heavenly Father, and "to those who by patient continuance in well-doing seek for glory, and honor, and immortality," God will render "eternal life."

But the meaning of this exhortation is better expressed by the word *worthily*; Christians are required to walk worthily of God, i.e. in a manner becoming the relation which they sustain to Him. They stand before the world as the representatives of certain principles—of the religion of Christ; and not only so, but they are in some sense the representatives of God himself. They are witnesses for the truth of God; they profess to imitate and in some measure to reflect his character; they are said to be under the guidance of his Spirit, and even to have that Spirit always within them. The world therefore judge of the Christian religion, and in part of its author also by their conduct. They should walk worthily of God, as a child walks worthily of his father, when he lives in such a way as to reflect honor on that parent for the manner in which he has trained him, and gives no occasion to any to speak reproachfully of his father's character and discipline. The Christian should so live that his character may be taken as an illustration of what God would have his creatures be; yea, of what He himself is. To this end he must cherish *the deepest reverence for truth*, especially God's revealed truth. His regard for truth should be such that every one will know where to find him upon any question in which truth and duty are involved. Everywhere, at all times, he should desire to know simply what is truth, in the highest meaning of the word,—what is the duty which truth now requires of him, and then he should act in accordance with truth and right. In so doing he will act worthily of Him whose ways are "just and true."

The Christian must cherish also an *enlarged spirit of charity*, comprehensive benevolence, if he would be like his Father in heaven, and so walk worthily of God. And here he can be at no loss with respect to the manner in which he shall honor God; for Christ has shown us just how God himself would act in the circumstances in which we are placed, and therefore how God would have us act. Christ "went about doing good;" and that was the only true representation of the Divine character ever made by man. Every Christian should aspire to the same.

But in order to walk worthily of God the Christian must endeavor to attain *perfect moral excellence*. "Be ye holy, for I am holy." There can be no fitting representation of God but through a character entirely holy. Christ made such a representation. The mirror that is to reflect God's image must be without a blemish; there must be no irregularity of surface—nothing to change the angle of a single ray; there must be no spot, no roughness, nor any such thing. The character which is to serve as a type of God's character must be complete and symmetrical in all its parts. The marble statue on which the sculptor rests his pretensions to fame is criticized in the most minute particulars. Not only is regard to the attitude and contour of the figure as to the general expression, but each feature is studied separately and in its relations to the whole, and the anatomy of every part is rigidly inspected. And it is only after this nice criticism is satisfied that the artist receives the highest meed of praise.

Contemplate now of a man from whom we are to receive impressions of God's moral workmanship—whose character, molded from the clay, or from the rock, by a supernatural agency is to serve as a type of the divine. We have before us a character of perfect moral dignity; perfect is in it nothing low, nothing mean, nothing extravagant, nothing repulsive, nothing erratic—it is complete, well-balanced, consistent. Each specific virtue not only has a place, but its proper place, and appears in its due proportion. We can not say of him, he is bold, he is generous, he is mild, he is kind, he is meek, as if any one of these were the chief point in his character; for he has no chief points, but every virtue harmonized in his character. This is the man Christ Jesus. This every man must be who would walk worthily of God.

The Christian then must keep his mind, through the Word and the Spirit, in closest contact with the mind of God. The life of God must stream down continually into his soul that it may flow out through him to others. He must yield himself the plastic influence of the Divine will. His heart must be "hid ever more with Christ in God."

## THE INFLUENCES OF THE SABBATH-SCHOOL.

It is wonderful to observe throughout God's system how vast a disproportion often exists, in respect of visible importance and power, between the effect which is produced and the cause which produces it. The light comes to the Earth so silently each morning that no ear can catch the rushing of its waves; and yet each day in a week and season it new-creates the world. The acorn seems perishable and insignificant, and folds within itself the planks and ribs of the world-famous ship. The spring is little and unticed—a stone will obstruct its waters; yet in and in its equally tiny neighbors lie the head-rivers of mightiest currents, that shall if need bear navies upon their bosom, and shall sweep the sea through broad estuaries.

In the spiritual world—the world of feeling and tight and sensitive mind—this fact becomes ore obvious still, and more impressive. An influence there exerted, partakes of the immortality of the Soul which feels it. It changes or quickens the states of feeling. It implants or eradicates the germs of principle. It sends the current of desire and hope in one course or another, and so it affects forever the history of the Soul. Invisibly though it enters, it exists there a guiding or modifying power. It may not be itself distinctly perceptible thereafter; but if not, will certainly combine with other elements in character and activity, and shape them differently, and through them shape the life. So it is that a chance word has sometimes decided the course of a Soul, that was wavering and undecided. So it is that whole systems of belief have grown up in some minds from a single remark or text of Scripture, heard and pondered. So it is that revolutions which have shaken the earth, as though a falling planet had dashed its bulk against it, have had their origin, under God's Providence, at moments and in agencies the last to be suspected; in some advice of Parental piety; in some well-considered precept of a reverend instructor; or on the other hand, in some rash an exciting appeal of the misguided and discontented.

We almost never enter a Sabbath-School without thinking of this, or without feeling that we are standing in the midst of a spiritual seed-field, under a silent shower of influences—the fruits from which are to be reaped hereafter; in public engagements faithfully or carelessly performed; in domestic scenes, of enjoyment or of bitterness; in characters of beauty, or characters of shame; in Heaven or in Hell. And it certainly seems to us, that if Christians felt this as they ought, they would oftener remember such Schools in their prayers, would oftener be in them themselves to work effectually for the Church; and that if Teachers felt it, they would prepare sedulously for their vocation, and count it among the noblest to be found on Earth.

## WHO IS BISHOP OF NEW YORK?

Our neighbor of the *New York Recorder*, a Baptist "bishp," is as badly puzzled with this question, as the exiled "bishop of Rome" is with the question about the "immaculate conception" of the Virgin Mary. He says:

"In a package which we recently received from Edinburgh, there came a small parcel directed to the "Rt. Rev. Bishop of New York," with a request that we would forward it according to the direction. But to whom, pray, shall we send it? Does it belong to Bishop Hughes? Is Bishop Onderdonk still a bishop? and does it belong to him? Or is it subject to the order of the Standing Committee of the Diocese of New York? With no knowledge whatever of the direction intended, beyond what is determined by the simple address, we turn to our contemporaries of the *Freeman's Journal*, the *Churchman* and the *Protestant Churchman*, all of whom are learned in questions of Episcopal rights, and beg them to enlighten our darkness."

We hope the package is not of a character to make his office "extra-hazardous," or to vitiate the policy of insurance, or in any other way to involve its involuntary holder in expense or legal liability; for we reckon it will take a good while for the editors above named to agree as to the ownership.

## "ELEUTHERIA."

Mr. Curtis's *Grand Cantata*, on Wednesday evening, was received with great approbation by a large and intelligent audience. The conception of the piece is quite German in its leading characteristics, but true to truth and to humanity in its development. The piece presents with significant music the early birth of true LIBERTY at the call of VIRTUE; the Exodus under Moses; the apostacy of the free Jews to the practice of oppression; the modified freedom of Greece and Rome—

> "The pride and power of Liberty,
> But not its joy they knew.
> The holy fire of sympathy,
> That blends all human souls
> In one bright chain of unity,
> Glowed feebly in each breast."

"They conquered to enslave! And their dominion fell!
Oh! who shall bear the wand to touch the stony breast,
and spring the fount of love!"

Then we have the Advent of the Savior; the decline of the Dark Ages, in which "Freedom's name was lost;" "brave Luther's" restoration in "the German land;" the planting of the tree of Liberty in this New World—

> "They came for freedom of the soul!"
> "Stormy oceans far divide them
> From oppression's iron hand!"
> "A voice proclaimeth from their council hall—
> '*All souls inherit equal rights from heaven!*'"

"Lo! WASHINGTON appears! his country's sire—
And for the world flames Freedom's quenchless fire."

At length the fire "speaks with the glory of Bethlehem's Star!" And now—

"Brave Gallia is free, and from Roma's drear night
Is flaming the spark from the new altar borne—
And soon shall all nations rejoice in the light."

And in the close—

"In hope join all nations our triumphal throng!
With thanks to our God let us raise the glad song."

The words, by Horatio Stone, Esq., are spirited, and the music is full of the very genius of the theme. The orchestra and the choir performed their parts well, especially for a first performance of a piece so peculiar. The vocalists did themselves much credit. The most brilliant passages were the quartette, and Mrs. L. A. Jones's performance of the air

"The pride and power of Liberty," &c.

We do not intend to compare the *Eleutheria* with the *Stabat Mater*, or the Sybil with Laborde. But the piece is worthy of high praise, and we are glad it is to be repeated; and have no doubt that if the tedium of the first part is relieved, it will prove to be a very popular musical entertainment. The moral influence of the subject commends it to the favor of the Christian public; and the spirit of Liberty which it breathes throughout will make it generally popular, if it is not carried too far South.

## FROM OUR BOSTON CORRESPONDENT.

BOSTON, APRIL 16, 1849.

MESSRS. EDITORS:—The past week has been stained by the commission of one of the most atrocious crimes ever known in the history of this community. It took place in Wilmington, a retired country village on the borders of Andover; and the scene, as described by those who witnessed it, is most affecting. A mother, with her two little daughters, twins of four years of age, were found murdered and mangled in their night-dresses, and bearing, in the number and character of the wounds they had received, indubitable evidence that they had defended themselves to the last—the mother with one hand grasping a large quantity of hair torn from her assailant's head, and with the other holding the bloody knife which had been placed there, no doubt, by the murderer himself, who, having closed his victim's mouth, would fasten upon her memory the lying charge of murder and suicide, but only convicted himself of the double malice by leaving the door from which he retired unbolted, and impressing upon it the traces of his bloody fingers. Who was the assassin? We wait for the course of justice to determine; but the fearful probability is, that the murderer was the husband and father of his victims! The evidence already adduced has been deemed sufficient to warrant the accused being committed for trial. On Saturday the funeral services were attended at the Congregational Church, where nearly two thousand persons were assembled, and manifested the deepest emotion in beholding the deceased. The mother lay in the midst, a child on either side of her in the wide coffin, one of them wearing a peaceful smile, as if she had been sacrificed in sleep, the other looking terrified, as if conscious of danger, and showing from the wounds in her hands that she had resisted. The father of the accused, an aged man of venerable and noble appearance, was deeply affected in looking upon his daughter-in-law and grandchildren; and was exceedingly anxious that his son should go and behold the spectacle, convinced that the sight would melt his heart if he were guilty. "My son," said he, "what have you done? Has the Devil taken possession of thy heart?" "Father," replied the son, "the Devil sometimes gets into a woman's heart, and she sometimes does such things." "No, my son," added the father, "the mother of those innocent children, who has nurtured them, is incapable of such a deed. Let justice be done."

CAPITAL PUNISHMENT.

A vigorous effort is now making by the opponents of the death-penalty to defeat the execution of the law in the case of a colored man—Washington Goode—who has been clearly convicted of murder, and is now awaiting the execution of his sentence in the following month. The policy of these agitators seems to be to render the execution of the death-penalty practically impossible, and then convert this into another argument against it. It is to be hoped that the Governor and Council will be faithful to the law, and not convert the pardoning power into a dispensing power, and thus lend themselves to the indirect efforts now made to bring Capital Punishment into discredit.

MEETING IN FEDERAL-STREET CHURCH.

A remarkably interesting and enthusiastic meeting was held last evening in the Federal-street Church. It was the anniversary of the "Benevolent Fraternity of Churches," a Society originated by the late Rev. Dr. Tuckerman, for the support of a ministry among the poor, and sustaining substantially the same relation to the Unitarian Churches of our city, as the City Missionary Society does to the Orthodox. The Annual Report of the Executive Committee was a long and able document, and presented an encouraging statement in regard to the success attending their efforts. A benevolent lady had volunteered her services to the Society for a few months, and such were the beneficial results of her labors, that the Committee recommended the permanent employment of a female missionary. After the reading of the report, Rev. Mr. Lothrop, who presided, addressed the meeting in a few remarks, designed to remove the feeling of discouragement, which the increase of crime for the last few years has awakened in many minds. We take, he said, the *statistics* of vice and crime; we do not take the statistics of virtue. We know how much evil has been committed—we do not know how much has been prevented. Could we know all that the Gospel was effecting in our own community, we should feel that its power to save, to regenerate, and to sanctify was as great as ever. There was, he remarked, a peculiar fitness in sending the Gospel of Christ to the poor and the destitute. Born among the poor, cradled in a manger, it comes back to the home of its childhood; consummated on the cross, it comes back to those who have a heavy cross of sufferings and afflictions to bear.

Hon. Abbott Lawrence followed, with a warm-hearted and eloquent address. He spoke of his early acquaintance with Dr. Tuckerman, the originator of this Society, and alluded to the fact that the first Mission to the Poor and the first Seamen's Chapel were established in *Boston*; and that this enterprise, thus begun by Dr. Tuckerman, had been copied by other denominations and in other cities. He spoke energetically of the obligations resting upon the rich to labor for the good of their poorer brethren, and remarked that in the effort we receive more benefit than we impart. He said that we owe to the Bible all that makes our country our pride and boast—our civilization, our freedom, our order, our law, and even the security of our property. He rejoiced that all denominations could coöperate in this movement. "I have no sectarian feelings," he said; "I acknowledge every man as my brother who acknowledges Christ as the Savior of the world, and puts his trust in Him." In regard to the Bible, he declared his belief in the *whole* Bible, and had no sympathy with those who attempted to abridge or modify it. "I want no man," he said," to come to me to try to shake my faith in the Holy Scriptures."

The next speaker was the Rev. Dr. Sharpe, pastor of the Charles-street Baptist Church. His speech was tasteful and highly finished, and was received with great favor by the audience. He began by saying that he had been assured that the objects of this Society were not sectarian, and he could not withhold his sympathy from any enterprise whose object was to make men, not sectarians, but Christians. He pronounced an elaborate and eloquent eulogy upon Dr. Tuckerman, with whom he had been for a long time on terms of personal intimacy. After speaking in the highest terms of the Christian character of Dr. T., he added—"With what may have been peculiar as to his theological views I was not acquainted; I had a religious, not a theological, intimacy with him." He described him as remarkable for his love to Christ, his reverence for God, and confidence in His promises. "He was a *religious enthusiast* in the best sense of those words." Dr. Sharpe remarked, that on one occasion, when he was about to admit a number of persons to his church, he made an address to them embodying his views of the essential elements of true Christian character, viz.: *faith, experience, practice*. (Dr. Tuckerman was present, and at the close of the address came forward, grasped his hand, and while the tears were flowing down his cheeks, expressed his hearty concurrence in all that had been said.) At the close of his address he alluded to his late visit to England, his native land, and remarked that, in defending our institutions, he had often pointed to the spectacle presented by Boston Common on the fourth of July, where forty or fifty thousand persons were assembled, of all classes, of all ages, from all parts of the Commonwealth, manifesting such self-respect, self-control, and mutual courtesy, as to make the service of the police unnecessary—a spectacle without a parallel in any other country. He remarked that, notwithstanding all that had been said of the increase of crime in this city, he believed that Boston still deserved her ancient reputation for morality and order—that no other city could compare with ours in the morality and temperance of her educated classes, the honor, integrity, and generosity of her merchants, and the self-respect, intelligence, and industry of all classes of her citizens. He trusted that through the blessing of God upon this and other kindred efforts, she would never be left to sink into the wrinkles and decrepitude of a vicious old age. There were other speakers, but I pass over them for want of space.

SUNDAY PAPERS.

A meeting is to be held this evening in the Tremont Temple, for the purpose of taking measures to put down the Sunday Press. This evil is comparatively a new thing among us, and exists in violation of law.

Yours truly. ARNOLD.

## FROM OUR CORRESPONDENT IN IOWA.

DUBUQUE, IOWA, April 3, 1849.

To the Editors of the Independent.

MESSRS. EDITORS:—I have only time now to say, that we have just closed the extra services of a most powerful, and in some respects remarkable *revival of religion*, in the Congregational Church in this place. With the exception of a few days' assistance from President Blanchard, of Knox College, we have sustained meetings without foreign

## MISSIONARY INTELLIGENCE.

UNITARIAN MISSIONARY MEETING.—A Convention or Conference was held in the Bedford-street Church, Boston, on Sabbath evening, April 8, to consider what should be done to extend the missionary operations of the Unitarians. Those who called the meeting had no plan to propose. Rev. Mr. Lathrop lamented that so little should be done to extend the Gospel, even in our own country, which is to be saved or destroyed as religion shall thrive or fail. He remembered that in the year 1824, the Oneida Indians, then residing in the county which was his birth-place, were removed to the Fox River—to a place where, in the language of the President of the United States, they might remain undisturbed for ever; and now it is the State of Wisconsin, with 300,000 inhabitants. What are Unitarians doing for the well-being of that State? He referred to the circulation of books and tracts by Colporteurs as an important means of doing good. He gave some statistics of the wealth of the Unitarian churches, and the amount of their contributions for benevolent purposes. The figures are not presented in the *Register*, but it appeared that the amount was very small indeed; and of the aggregate Boston gives more than one-half. Mr. H. H. Fuller said that of $175,000,000 of taxable property in Boston, at least $100,000,000 was in the hands of Unitarians; and we cannot obtain for missionary purposes the decimal part of one per cent. Several speakers referred to the recent effort of the three Unitarian Societies in New York and Brooklyn, in pledging $10,000 for the enlargement of their paper. Some thought a new organization was needed for missionary purposes, and some thought it best to enlarge the old ones. Finally a Committee was appointed to report what should be done.

We shall not lose sight of this movement. We know many individual Unitarians, whose interest in the cause of Missions, both Foreign and Domestic, is so entirely void of sectarian narrowness that they give liberally to Missions that are not Unitarian, rather than spend life in doing nothing. And some of them, we have surmised, regard those other missions with particular favor, as being, in fact, better adapted to the localities they reach than Unitarian Missions would be if they could be created.

RED RIVER CHURCH MISSION.—The English Church Missionary Society have a mission on Red River of Hudson's Bay, about Lat. 50° and Lon. 97°. Among a population of about 8000 Europeans, Half-breeds, and Indians, there are four churches. Of the general character of the people, the Rev. W. Cockran writes, July 26, 1848—

"The whole population conform their external deportment to the Word of God. There are no habitual drunkards; no Sabbath-breakers; no profane persons, who take the name of God in vain; no illegitimate children; no turbulent seditious characters; no vagrants, who endeavor to spunge a living out of their more industrious brethren: all have such a respect for their characters as steadily to pursue their duties; and many of them are deeply influenced by the fear and love of God, and are endeavoring, through His grace, to live sober, righteous, and pious lives."

During the year ending August, 1848, the mission suffered by a scarcity of food, compelling the people to scatter abroad in pursuit of whatever food the forest and the water may supply. Rev. R. James, the missionary at Grand-Rapids, says—

"A kind Providence brought, however, some alleviation in the Spring, by supplying abundance of rabbits, wild fowl, &c., to meet the want of the more solid and useful necessaries of life. In the hope of better times, every settler made an effort to sow as much seed as possible this year, and now every field inspires its owner with the prospect of plenty. I hear many acknowledgments of dependence on God: two years of scarcity have prepared the people to welcome with humble thankfulness the return of their former abundance."

Mr. James speaks encouragingly of his schools, and Sunday-schools, and Bible-classes. About 30 young men had voluntarily enrolled themselves in the Bible-class. At a missionary meeting the sum of £21 was collected from these poor people. At the meeting one of the schoolmasters spoke to this effect—"I have long been personally benefitted by this Society. I see many before me that I taught to lisp the alphabet by the Society's means. When I compare the settlement at present with its state twenty years ago, I am full of wonder at the change, and full of thankfulness to that Society which has effected it." The number present was about 350.

MISSIONS IN THE NORTH-WEST.—A letter from Rev. O. A. Coe, dated Red Lake, Jan. 4, 1849, is published in the *Oberlin Evangelist*.

"We have much to encourage and much to discourage at Red Lake. Brother Ayer is not able to preach much of the time, and Brother Wright has gone to spend the Winter at Cass Lake. The work here makes but little progress. The school is small, but quite interesting. The soldier's mother-in-law says she has given her heart to God, and loves Him very much, and all His people. Franklin's mother is more than usually affected with the truth, and says she will not work any more on the Sabbath. Mrs. Fairbanks [a half-breed woman] has united with the church at Sandy Lake, and is much engaged in talking to the Indians and telling them of their danger and the way of escape, &c. Her husband says that he will not travel any more on the Sabbath. He now closes his store and goes with his wife to church. Mrs. Cheboillez has united with this church, and takes a decided stand on the Lord's side. [Mrs. Cheboillez is a half-breed woman, wife of the Trader at Red Lake.]

"Both of the trading companies at Crow Wing close their store on the Sabbath. Thus the leaven which the missionaries have been infused into the country is working, and shall we hang our harps upon the willows, or be discouraged because the mass are not converted? No; but let us double our diligence and efforts to save these precious souls for whom Christ died. God is infinitely more interested in the salvation of these souls than we are, and will He not glorify His own name? May we not expect His blessing upon our feeble efforts to glorify Him in the salvation of these perishing heathen? The Indians from other bands are jealous when they see these Indians prospering, and do what they can to hinder the work and prejudice the minds of this band against the missionaries. It is my opinion that at least nine missionaries ought to be sent next Spring to supply the three bands that are now calling for teachers. Such a course would greatly aid us in our work, and would doubtless be a great blessing to the churches.

"There has been a great mortality among the Indians the last season, and some say it is because the whites have come among them; but those best acquainted with us say it is not true, and that it was so at two different periods before we came here.

"We raised last Summer one hundred bushels of good corn at the rate of sixty-five bushels to the acre, and seventeen bushels of wheat at the rate of forty bushels to the acre. We had three hundred and thirty bushels of good potatoes and five of good beans, one and a-half of pease, and squashes and pumpkins by the cart-load."

Mrs. Adams, at *Cass Lake*, gives an account of a visit she made to Red Lake, distant seventy miles.

"We intended to start for home on the following Wednesday, but it was so cold that we did not deem it prudent. Thermometer stood 40 below zero, and on Wednesday mercury congealed. So we spent another Sabbath. It was pretty cold on Monday; the men were white with frost all day, but I was buried in blankets, and did not suffer, nor the children. Lucy came home with us to spend a month. She interprets very readily, has no fear, and appears very well. Says she loves to interpret for us—and says some things herself."

MINESOTA.—The *Farmer's Cabinet* has a letter from Rev. W. T. Boutwell, many years a missionary in the service of the American Board, now laboring as a pastor on the frontier. It is dated at Stillwater, on the St. Croix river, eighteen miles from St. Paul's, on the Mississippi, the present capital of the Territory. Emigration has already reached Crow Wing, 200 miles up the Mississippi.

"My parish limits extend from the Falls of St. Croix to its junction with the Mississippi, 60 miles in length by 25 in breadth, from this place to St. Anthony's. There is no Presbyterian or Congregational minister nearer than the Prairie du Chien, say 300 miles by the river. The Methodists have a man on this circuit. I am in about the center, so I can reach each extreme. I have been here some eighteen months. The first twelve I divided my time mostly between two points, but necessity and importunity have methodized me so far as to attempt what no man can do, the work of three or four. The Gospel is a cheap commodity here. From one village, for twelve months' services, I mean half of the time, out of a subscription of $60, some $35 were paid, and of that only $4 50 in cash. Some of my friends have advised me to apply to the Home Missionary Society for aid. I told them, No; I am going to be as independent as any man among you. If I receive aid from abroad, numbers will look upon me with contempt, and excuse themselves from doing anything for my support. To exert an influence, to do good and preach the Gospel, a man here must be a working man, a man that can and will help himself—such a man will command respect; such a man the people will help. A minister's support here at present consists of a bushel of corn from one, a bushel of potatoes from a second, and a bushel of onions perhaps from a third; not much unlike the N. E. printers, in some instances. Money is scarce, and produce plenty; and a man, be he printer or preacher, must be satisfied with a living, if it is not so fat as all of us naturally like. I raise my own vegetables, cut and haul my own firewood, &c. My preparations for the Sabbath are most of them made when others are asleep. Often my lamp has burned till the break of day and I needed it no longer. But the most difficult and laborious part of my business is to break my road this winter across these prairies, 8 or 10 miles, and not pass a house to warm. A man must take to his feet or freeze. It will be 18 years in June since I first left New England; but this winter surpasses all others in cold. The mercury has several times congealed. We have had steady cold since the first of November, when our winter set in.

## RELIGIOUS INTELLIGENCE.

### REVIVALS.

NORTH-WESTERN ILLINOIS.—A letter to the editors of *The Independent*, from a correspondent at Galena, dated March 15th, says:

"A glorious work of grace is pervading this entire region of country. In many respects it is very different from any previous reviving of religion with which the North-West has been visited. It is more calm, deliberate, thoughtful. It is accompanied with much less excitement of feeling. The Rock-River country, both in Wisconsin and Illinois, has been richly refreshed from on high. At *Beloit* the work of grace has been peculiarly powerful and thorough. A number of students of the college are among the subjects. From a great proportion of the towns between *Galena* and *Chicago* we hear reports of conversions and of the reviving of Christians. In this vicinity, a delightful work of grace has been going on for some time at *Lyndon*, Whiteside Co. *Savannah* and *Sabula* have also been visited by the Spirit, and conversions are taking place."

ELIZABETHTOWN, OHIO.—This is in Hamilton county. A friend, writing on business to this office, mentions an interesting work of grace in the Presbyterian Church there. Rev. George Clark held a series of meetings for about three weeks, as the result of which thirty-one persons have united with the church, most of whom received baptism, and many others are expecting to come forward at the next communion. Numbers of the converts were from Methodist families, and will unite with the Methodist Church. That whole region is accustomed to pour its rich crops of corn into the distilleries. In his last sermon, Mr. Clark appealed to the converts on this subject, and nearly every one in a crowded congregation took the pledge not to furnish grain to the still, nor to use its products as a beverage.

MAYSVILLE, KY.—Rev. Dr. Grundy writes to the *Presbyterian Herald*, March 29:

"Our entire city is moved upon the subject of religion in a way that I never saw here before. All the churches have been holding protracted meetings and receiving additions. On Thursday night, the 15th of February, I commenced a protracted meeting, since which time we have held meetings every night. I commenced and have labored most of the time alone. Dr. Rice is with me at present. We have received at different times additions, making sixteen on profession. About 20 last night came forward, asking the prayers of the church, and some 8 or 10 more are enjoying a hope. It is the Lord's work, and to him alone we look for its continuance. I am more and more convinced that, according to our faith and corresponding effort, so is the blessing."

NASHUA, N. H.—A letter in the *Christian Advocate and Journal* reports "a genuine old-fashioned revival" in progress:

"A few brethren believing that the time of harvest was at hand, joined with their pastor, Brother Drew, to hold meetings, and make an effort to persuade sinners to be reconciled to God. An interest was speedily kindled in the community, and the meetings have been largely attended. Sixty or seventy persons at one time have presented themselves as seekers of salvation. All this week, though the rain has fallen almost incessantly, the evening meetings have been full. There is no noise, no excitement, beyond what is proper to such a movement; no violent efforts to urge on the work: the people seem to have in view the existence of a God, a Savior, eternity, heaven and hell, and to move spontaneously, under the attraction of these great truths."

PORT RICHMOND, STATEN ISLAND.—Rev. S. White, pastor of the Baptist Church, writes to the *New York Recorder*:

"About the 1st of February, I received a letter from my son, then at school in Connecticut, a youth of 14 years of age, that he had experienced a change of heart during a revival under the labors of Rev. A. Perkins, pastor of the Baptist Church in Danbury, Conn. I was much affected with the letter, and the clear and conclusive manner in which he expressed himself respecting his conversion. I read the letter from the pulpit on the following Sabbath, and it had a powerful effect on the congregation, as also on my daughter, which resulted under God in her hopeful conversion. We immediately commenced a protracted prayer-meeting, and set apart a day of fasting and prayer. After a few evenings I procured the labors of Brother Daniel D. Hill, of Enfield, N. J., to assist me; and Brother Hill continued with me 5 weeks, and preached almost every evening. The Lord heard the earnest and fervent prayers of our brethren, and blessed his own Word preached on the occasion; and the results have been, that during the two months which our meetings have been in progress, eighty persons have expressed prayers, sixty of whom profess hope in the Savior, forty have been received by the church for baptism, and thirty-six have been baptized. About one-third of those who have been the subjects of this gracious work will unite with Pædobaptist Churches in our vicinity. A majority of the conversions have been males, varying from 12 to 63 years of age. In view of all this, I can truly say, 'What hath God wrought?' and to his name be all the glory."

ESSEX CO., N. Y.—Rev. A. H. Stowell writes to the *New York Recorder* that—

"God in his mercy has remembered some of the churches in Essex county, and blessed them with seasons of refreshing. The First Church in the town of Essex, which has long been in a low state, has received an accession of over thirty by baptism; more of whom are enterprising youth, and promise much usefulness. The church in Moriah has been blessed with an accession of thirteen by baptism, and otherwise strengthened, so that its prospects are much better than they were two years since—having received nearly fifty members in that time. Brother Grant, late pastor at Whitehall, has assisted the pastors in these revivals. His efforts are judicious and persevering."

ROMULUS, N. Y.—A friend writing to the *Puritan* from the interior of New York on business, says:

"There has been a revival of religion in Romulus, N. Y., resulting in the hopeful conversion of some 40 persons. I also learn there is a very interesting work in progress in Lyons, N. Y."

ADAM CLARKE.—The *Hartford Republican* has an extract of a letter from Mrs. Smith, of London, the daughter and biographer of the celebrated ADAM CLARKE, LL.D. Mrs. Smith relates the following anecdote concerning her father:

"My honored father received, many years ago, an invitation to attend the Methodist Episcopal Conference in America; but it came all too late for such a journey at his age. I was with him when he received the official letter. As he read, I saw his soul was stirred within him. When he had finished reading the letter, he handed it to me, saying: 'Mary, dear, read that—but it comes too late. Had it come earlier, your old father would have buckled on his armor, and in God's strength crossed the Atlantic, and traversed what he could of American ground. The very invitation seems to renew my missionary spirit; but I am deeply pledged in England—and besides'—and then, extending his arms and dropping them again, he added, 'I wish it had come earlier, when Adam Clarke was not your *old* father, which he now is: my spirit goes to them, but *this of* my frame'—and he seemed to look upon himself regretfully. We were walking up and down a western room, and the sun was sinking in the west: he pointed to it emphatically—his eyes filled with tears, while mine ran over."

CHURCH EXTENSION IN MISSOURI.—Rev. Dr. Bullard reports, in the *Central Watchman*, in regard to the condition of the fund of $8,500 which he raised at the East, in 1845, to aid feeble congregations in erecting suitable houses of worship. A little over $5,000 has been loaned, and houses have thereby been secured to the value of $25,000, not one of which would have been built but for the aid thus afforded.

"We have made loans to assist nine churches in their attempts to build new houses of worship. Eight of them have their houses completed. Five are of brick, two of stone, and one a good frame, well painted. Four of them have bells. We also made a loan to assist a Society to secure a title to their church, without which help it would have been lost. We loaned a small amount to assist another church to enlarge their house. One good brick church has been erected without foreign aid, that would not have been erected but for the influence of this enterprise. We have every reason to believe that all these churches will soon be able to support the institutions of the Gospel among themselves, and that the result of the loans they have received will be most happy in drawing out their own ability and disposition to contribute for the advancement of the cause of Christ.

"A small amount of the money loaned has become due, and portions of it have been repaid; and we have reason to believe it all will be according to our rules, except that some may require an extension of the time, which can easily be granted. All will soon be convinced that this Church-extension fund will accomplish more for this State than the same amount of money has ever done for any State in the Union."

MISSIONARIES FOR THE WEST.—A member of the Senior Class of the Princeton Theological Seminary, writes us "that a goodly number of the first in the class, in point of talents and piety, are now looking to the West and South-West as the field of their future labors. There seems to be more of the 'domestic missionary spirit' in this class, than in any other that has graduated for several years. I think there are from fifteen to twenty who intend going West, if a field is opened for them by the Board."—*Presb. Herald.*

GENERAL ASSEMBLY.—The General Assembly (Old School) of the Presbyterian Church will hold its next annual meeting at Pittsburg, Pa., on the 19th of May. Rev. Dr. McGill will open the session with a sermon.

VALPARAISO.—A letter in the *Journal of Commerce*, dated Feb. 26, says—

"Our countrymen have a treasure here in the Rev. David Trumbull. I attended his church yesterday with great satisfaction. He is a Presbyterian, of enlarged views, of very devotional manner, and well read. He is of the Connecticut family which shed such luster over the revolutionary period of our history. Our Consul, Wm. G. Moorhead, Esq., dignifies his office, and is greatly esteemed for his kindness and courtesy to strangers. I trust such a man will never be removed on party grounds."

DEPARTURE OF MISSIONARIES.—Rev. Andrew Abraham and wife, Rev. Josiah Tyler and wife, and Rev. H. A. Wilder and wife, sailed from this port in the *Concordia*, on Saturday, April 7th, bound for South Africa. Prayer on board the vessel was offered by Rev. J. E. Tyler, of Windham, Ct., brother of the missionary.—*Boston Transcript.*

MISSIONARIES FOR CALIFORNIA.—The Assembly's Board of Missions have commissioned Rev. F. S. Hart, of Columbia, Mo., as a Missionary to California. He goes out with a company embracing four elders and fifteen or twenty members of the Presbyterian Church. He is the fourth missionary to that Territory sent out by the Board, and applications from a number of others have been received and laid over for the present. It is stated that already there are more ministers in Oregon and California, or on their way, than Virginia had after being settled a hundred years.—*Presb. Herald.*

## LITERARY INTELLIGENCE.

THE CHRISTIAN INQUIRER.—Rev. Henry W. Bellows, editor. This paper, the "organ of Unitarian opinions" in New York, has lately been enlarged, and otherwise improved in its external appearance; and this event has given an evident impulse to its literary character. We learn from the editorial address in last week's paper, that this advance is the result of a generous subscription of money among the Unitarians of New York and Brooklyn. The editor says:

"We have entered upon our new career with the earnest desire to do something, much if we can, for the cause of pure and undefiled Religion. All our speculations, all our controversies, all our topics, each and every department of the paper, will, by God's help, be governed by and subordinated to the greatest of all objects, the salvation of the soul.

"Our paper not being a private enterprise, and being pecuniarily independent, at least for the next two years, of the caprices and prejudices of public sentiment, will have no other biases in regard to the difficult and exciting moral and social questions of our age, than come from the honest weakness and necessary fallibility of its editor. We hope to maintain truly Christian ground, and to submit all these subjects to the severe yet sober scrutiny of the Gospel—not fearing to be as charitable as our religion, nor as strict."

CHRISTIAN WATCHMAN AND CHRISTIAN REFLECTOR.—Published at Boston. Nichols, Upham, and Ford, proprietors. At the head of the first column on the first page, it stands—

WATCHMAN & REFLECTOR.

EDITORS,
J. W. OLMSTEAD. WILLIAM HAGUE.

Our respected brethren who sail under the above colors complain of the manner in which credit is given to their well-filled columns by contemporary editors. Do they insist that we shall copy the whole title? and if so, which of the above? Or will *Watch. and Refl.* answer?

JOHNSON'S ATLAS OF PHYSICAL GEOGRAPHY.—We are pleased to learn from the April No. of *Blackwood*, that this most valuable contribution to the "Diffusion of Knowledge" is to be published in a "reduced edition," and in a serial form, which will place it within reach of scholars generally, at only one-fifth of the original cost. Says *Blackwood*:

"So ample, so definite, and yet so comprehensive are the stores of information presented by this admirable digest of physical science—of all that we know regarding the structure of the great globe we inhabit, and regarding whatever lives and moves on its surface, together with the laws that regulate the whole—and at the same time, so absolutely necessary is that information for the proper culture of the mind, that we must confess it was with a sigh of regret, while turning over the leaves of the magnificent folio, that we felt that such a work could only be destined for the wealthy and for the privileged class who have access to public libraries, but that it was likely to remain a book sealed to the great bulk of general inquirers. Our fears, however, on this subject, we rejoice to be informed are groundless."

REV. JOHN DUDLEY, of Quechee, Vt., has just published a discourse on the "MEANS OF A REVIVAL." It was written about a year since, when there were very few revivals reported in the country, and none in the State. He proposes, among other things, a thorough system of religious visiting, by members of the churches; with respectful and meek, yet bold and earnest application to individuals, urging each one to attend to the salvation of his soul.

THE CHRISTIAN EXAMINER.—This able Unitarian Quarterly is about to change editors; Rev. Drs. Gannett and Lamson giving place to Rev. George E. Ellis and Ephraim Peabody. The new conductors will be successful if they keep the work up to the standard of their predecessors.

MAN PRIMEVAL.—A new work by John Harris, of London, being the second of his "Contributions to Theological Science." The "Pre-Adamite Earth" gave a philosophical and theological view of the changes which this globe had undergone, according to the representations of geology, before the creation of man. The present work is designed to show the constitution and primitive condition of mankind. Published by Gould, Kendall, and Lincoln, Boston.

ROBERT CARTER and BROTHERS have just added to their large list of religious publications—

LIFE AND WORKS OF MARY JANE GRAHAM, by Rev. Charles Bridges, 8vo., pp. 326. From the 6th London edition.

WATER DROPS, by Mrs. Sigourney—a beautiful temperance volume.

FOSTER'S ESSAYS. From the 18th London edition, 18mo.

We have received, through Mr. M. W. Dodd, the following works, on sale by him, viz:

WHITE ON TRUE HAPPINESS.—The Gospel promotive of True Happiness; by Rev. Hugh White, A. M. Published from the fifth London edition, by Herman Hooker, Philadelphia.

PROFESSION AND PRINCIPLE.—Same author and publisher.

MAN PRIMITIVE.—By John Harris. Published by Gould, Kendall & Lincoln, Boston.

PARENTAL TRAINING, and Anecdotes and Reflections. By the Massachusetts Sabbath School Union.

Gates & Stedman have issued Number IV of Dr. Imray's Popular Cyclopedia of Modern Domestic Medicine.

Rev. Robert Turnbull, of Hartford, has published a supplement to his "Theophany," containing a review of Dr. Bushnell's late work. Dr. Bushnell will be reviewed as abundantly in this country as a man can desire.

E. F. Duren, bookseller, Bangor, Me., will publish, about the 1st of May next, a Review of Dr. Bushnell's "God in Christ." By Enoch Pond, D.D., Professor in the Theological Seminary, Bangor.

EDITORIAL ADVENTURES.—Our Reverend brother of the *Christian Advocate and Journal*, gives an amusing description of his adventures during a late excursion in New Jersey. He first went, with carpet-bag and umbrella, to Paterson, where he saw a "*Great Iron Wheel*," sixty feet in diameter, built for a manufactory in Quaretaro, Mexico. Whether this confession of the official editor to the real existence of the "*Great Iron Wheel*" will end the controversy between Fred. Ross and the Methodists of Tennessee, we dare not predict. At P. the editor borrowed of his friend, Mr. Bentley, an English *History of California*, which he anticipated much pleasure from reading in the car. Having gone thence to Orange, where he lodged, he next day took his seat in the car and began to read the fine large print of his borrowed book, until, happening to look for his umbrella, he found he had left it at the depot. On reaching Newark, he hastened out to buy a paper of the news-boy, and got his seat for Philadelphia, and away went the train, and our friend then discovered that he had left his book in the other car. He appeals to his friends to find the book for him, and begs that hereafter those who may see him in any process of transhipment will look after him, and see that he takes care of himself. We copy a paragraph of his thoughts as he went through New Jersey, for the public good:

"Having now only ten minutes profitable reading on hand, we were left with the privilege of indulging in reflections on various topics. Thought we, what a splendid affair is this railroad! What a different thing it is to pass from New York to Philadelphia now, from what it was when we first passed that distance, through the mud, on wheels, in 1832! But why must we pay *four dollars* to the company for a ride of about *four hours*? This is monstrous. We have been an *editor* in New York for nearly nine years, and we have paid to this *great monopoly* cash enough to travel twice the distance on any other route in the country. Did we edit a *political* instead of a religious periodical; or had it been our fortune to be "*the* Bishop of New Jersey"—if we are correctly informed—we should have had a *free ticket*, and then travelling through New Jersey would have been rather *more convenient* for us, especially as our traveling expenses now come out of our private purse. But what can't be cured must be endured; we must consent to submit to the *enormous charges* of this company, until the great public shall seek a remedy for the inflictions, in some lawful and consistent mode.

## FOREIGN NEWS.

### TWO DAYS LATER FROM EUROPE.

The Ocean Navigation Company's steamship Hermann, from Southampton, March 26th, arrived here on Friday, bringing London papers to the 26th, being two days later than before received. She had 134 passengers, and a rich cargo. She sails again on the 20th—to-day.

In London, it was stated that the navigation laws could not be carried, and that they would be rejected in the House of Lords. A change of Ministry was therefore expected.

There are no quotations of American Stocks in the report of the Financial transactions of London on the 24th. Foreign funds generally were quiet.

The produce markets were unchanged and dull.

The sales of cotton at Liverpool on the 24th only reached about 3500 bales, at firm prices.

There is scarcely a transaction passing in the corn trade, and for all descriptions of American breadstuffs prices are nominal at the quotations reported by the Niagara.

In Ireland, the cholera was on the decrease, but not so poverty and distress. Still, magnificent collections were made for the Pope. Shame on the priests who gather it! Numerous petitions are coming in for the abandonment of further prosecution of Duffy.

The *Times*, March 26th, says: "We understand the amount of gold recently received by various mercantile houses in London from California is, in the aggregate, rather more than 40,000*l*."

Sir Charles Napier left London on the 24th ult., for India, via Calais, Marseilles, Alexandria and Aden. He will land at Kurrachee in Scinde, and proceed to Mooltan by land, where he expects to arrive in a month.

The new king of the Netherlands has issued his proclamation, retaining the Ministry of his deceased father.

Russia has demanded of Turkey permission to send a fleet from the Black Sea to Naples, to pass the Dardanelles. It has not yet been conceded. But it was expected that the Sultan would not withhold his consent to the occupancy of the Danubian principalities by Russian troops.

The proposal to appoint the King of Prussia Emperor of Germany, was rejected by a majority of 30 in the Frankfort Parliament on the 21st March. The unexpected decision caused great excitement, and would, it was feared, lead to unpleasant consequences between Prussia and Austria. The excitement resulted in the resignation of the ministry; and the Archduke John has, it is said, sent for M. de Vydenburg, who voted with the Prussian party, and M. Kerchgener, who voted on the other side.

FRANCE.—It is gratifying to us to see our own hopes and somewhat confident predictions now beginning to be adopted even by the Tory press of England, and therefore copied by the press generally in this free Republic. We trust the time will come when American republicans will begin to have faith in the efficacy of republican principles and their adaptation to the welfare of mankind in general, wherever they are sincerely adopted. Every fresh account confirms the stability of the Republic, and the restoration of confidence and hope. The errors of administration will be corrected by time and experience, aided by a Press at least freer, and still more by Universal Suffrage, which can never again be encroached upon. The President has shown thus far that he knew as well how to keep his place as to gain it. The *London Times* and the *European Times*, which a few months ago abused him as a reckless adventurer and a shallow coxcomb, and represented his expectations and his qualifications as alike contemptible, now accord respect and praise to him and his administration. The latter journal says:

"The French Government continues to receive respect of all men who desire peace and order, and the homage of the press of England to the peaceful disposition of Louis Napoleon is, perhaps, one of the most significant signs of the times. Twelve months ago the events now going on in Italy would have convulsed France to the center, but the present French Ministry seems, in conjunction with Lord Palmerston, to be loyally and disinterestedly exerting themselves to bring about a more harmonious feeling amongst the contending princes and factions in Italy, and to pave the way for a general pacification without a further effusion of Christian blood."

The intelligence by the *Hermann* confirms former impressions. Business is improving, both in commerce and manufactures. The Assembly has passed the Electoral law, and is to adjourn about the middle of May. Little doubt was felt that the elections will result favorably to the administration; and the croaking about the speedy dissolution of the Republic has almost disappeared. The bill for the regulation of the clubs has been so far modified as to divest it of many objectionable features; and the threatened *emeutes* of the Red Republicans and Socialists have nearly lost their terrors, although discreet precautions were taken in case of any disorganizing demonstration on the 26th. Troops and cannon were in readiness for any emergency.

The French expedition is ready to sail the moment the Austrians shall set their foot on the Pontifical territory. It consist of 12,000 men.

The progress of the cholera in Paris continues to be slow, and the disease has not changed its mild character. 100 cases have been recorded since its appearance on the 9th, and 20 deaths—being an average of 7 per day. The majority of the persons attacked had been previously enfeebled by sickness.

The Archbishop of Paris has handed 60,000*f.* to the Pope's Nuncio, being the first installment of the collection made in the churches of Paris for His Holiness.

ROME.—Here also we see the good influences of republicanism disappointing all the predictions of enemies, and the fears of timid friends. Even our neighbor of the *Day-Book* no longer advises the armed restoration of the Pope. The editor of the *Protestant Churchman*, of this city, now in Rome, speaks in the most exalted terms of the Assembly. He says:

"The Assembly, to a looker on, is a far more dignified body than the National Convention of France; and, in the opinion of several, more capable of judging than myself, combines effective talent in debate with a higher order of talent than the latter. The rich music of Italian oratory, when once heard, can never be forgotten. It is rather recitative than declamative, filling the ear and heart with its tones of liquid depth and richness.

"In the solemn and momentous crisis of the affairs of Europe, the permanent establishment of a Republic at Rome, by which the Pope shall be separated from all temporal sovereignty, and the papacy shorn of those usurped powers by which she has wrought her worst enormities, would seem to be the greatest blessing which God could bestow upon Christendom."

That is quite a just view of the matter. The appearances are, that the Romanized powers will find enough to do elsewhere, without attempting to force the Man of Gaeta back upon the Romans. Every day's delay is consolidating the Republic. France will not permit the power of Austria to overthrow the Republic of Rome. Rev. Dr. Baird, than whom no American is better qualified to judge, gives it as his opinion that France would not allow foreign powers to meddle with the affairs of Rome or of Tuscany.

"She claimed the right to banish Louis Philippe, and she exercised it; very naturally, therefore, she will be likely to insist upon the Romans and Tuscans being left to decide as to what form of government they may choose to have."

Rome is thoroughly armed, the government is firm, the people are united; it will be no child's play to overthrow the revolution; 40,000 Austrian troops cannot crush the people, or keep them in subjugation.

In the sitting of the Roman Constituent, on the 15th instant, a law was passed for sending sixty deputies to the Italian Constituent, such deputies to be chosen by the people from among the members of the Roman Constituent.

SARDINIA.—All attempts by the European powers to renew the armistice having failed, the state of hostilities has recommenced. It is said that the Austrian army under Radetzky, 100,000 strong, would march direct to Turin. But the latest advices were, that Radetzky was retiring, and King Charles Albert advancing, having already crossed the Ticino. Radetzky has despoiled the churches of Milan, and levied a forced loan upon the people, and then hopes Milan will remain quiet, as he will crush every opposing force. The Austrian fleet is decidedly inferior to the Sardinian, especially in regard to men. Measures are in progress to effect a League with the Roman and Tuscan republics for the common cause, *the freedom of Italy.*

All the territory beyond the Adda seems to have been evacuated by the Austrians without serious resistance. Radetzky proposes, it is said, to give battle between the Adda and the Oglio, on the line of the Chiese.

The tri-color floats over the land of Lombardy. The Duke of Genoa has his head-quarters at Magenta. The Minister of Public Instruction has left Turin for head-quarters in the quality of Commissioner.

TUSCAN REPUBLIC.—The Provisional Government seems to be making progress towards order, while it is at the same time preparing to unite in the common defence of Italy against Austrian despotism. In a proclamation it recognizes friendly relations both with Rome and Turin, but says nothing of Charles Albert. The Tuscan troops are already on the march towards Modena. A national guard has been organized, and a forced loan ordered of 14 to 50 per cent. on all monies above 1000 scudi. In the proclamation announcing the end of the armistice, the Government expressed itself in the following words:

"We have exhausted every attempt at persuasion; now liberty requires a different one; we will try it. O Tuscany, you have said 'I will be free and great'—well, maintain your promise before posterity. Our duty is to oblige you by force to become free and great. We will not suffer either delay, excuse, or complaint; the will of the country is the will of God."

SICILIAN REPUBLIC.—The Republic of Palermo has rejected the constitution and proposals made by the King of Naples. The French and British fleets are about to withdraw, and the Sicilians were preparing for the hostilities which would immediately ensue. The King of Naples could with great difficulty keep his throne, as a formidable insurrection was about breaking out in Calabria, and the Neapolitans themselves were unquiet.

HUNGARY.—The latest accounts from Hungary abundantly prove that the Imperialists were not making much headway against the valiant Magyars, as access had latterly crowned the arms of the latter, and the Austrians had several times been beaten with considerable loss.

DENMARK.—It is yet hoped that there will be a prolongation of the armistice, and that a durable peace will be concluded. It is thought that the blockade announced for the 27th by the Danish Government, will not take place.

AUSTRIA.—According to private letters from Pesth and Cracow, the Russian army on the frontier—which every day receiving reinforcements—will cross the waters to form the garrisons of all the towns, not only of Hungary, but of the whole monarchy, including Vienna, by which the whole of the Austrian troops will be free to act on Hungary and Italy.

The Rev. Mr. Shore has had another detainer lodged with the keeper of the prison, for the costs in another suit, &c.

The Rev. Baptist Noel preached in the Rev. Mr. Hamilton's pulpit the day before the steamer left, without disturbance from the Bishop of Exeter, though his offence is the same as Mr. Shore's.

It is said that Mrs. Mitchell intends setting out for the Cape of Good Hope with her five children, in order to be near her husband.

One of the war medals has been conferred on Rev. Dr. Symonds, Chaplain to the Forces, who, under the fire of the enemy, assisted to bear to the grave and perform the funeral service over the remains of General Sir John Moore.

Dr. Thomas Dick, the famous astronomer and philosophical writer of Scotland, expects to visit the United States during the ensuing summer.

Mr. Macaulay was duly installed as Lord Rector of the University of Glasgow, March 21st. After the usual formalities the Lord Rector returned thanks for the (on his part) unanticipated honor of his election. The Freedom of the City of Glasgow was tendered to Mr. M. on the 23rd, when he declared it to be his fixed purpose to withdraw from political life, and devote himself to history.

Louis Napoleon receives daily more than 2500 letters, and employs four individuals from 9 A. M. to 3 P. M. in breaking seals.

Several persons were baptized by Rev. Dr. Cox, at Hare-street Chapel, Hackney; and Hon. and Rev. Baptist Wriothesley Noel witnessed the administration of the rite.

## GENERAL NEWS.

COL. FREMONT.—The *National Intelligencer* is publishing the letters of Col. Fremont, giving the details of his terrible adventures among the snows and forests of the Rocky Mountains. His grand error was in the guide he engaged, who either never knew, or had totally forgotten the route. They spent more than half a month in wandering almost at random. The cold was extraordinary, standing in mid-day at Zero. He encamped 12,000 feet above the level of the sea. The mountain was recrossed, the storm continued, the hundred mules were lost, the courage of the men began to fail, they had not two weeks' provision in the camp; the day after Christmas a party was sent out for relief, snow continued to fall incessantly, one man threw down his blanket and laid himself on it and froze to death, 16 days passed without hearing from the relief; at length Fremont tooks Godey and Preuss and his colored servant, and set off for the settlements, on the sixth day found three starved wretches remaining of his relief party, reached Taos the eleventh day, and despatched relief to his camp the next day. The second letter, dated *Taos*, Feb. 6, gives a still more terrible account of the sufferings of the party left in the mountains. He says: "One after another, wearied and frozen, were left behind to die; others, pressing onward, to save themselves from cold, hunger and starvation, were compelled to eat the dead bodies of their own comrades before they became cold." Such suffering was never before narrated.

The latest account from Col. Fremont and the remaining members of his party, state that they were expecting to leave Santa Fe about the 19th February. Col. Fremont denies that the object of his adventures was gold. He continued his survey without interruption, for the great Mississippi and Pacific road. His route to California will now be the old one by the *Paso del Norte, Agua Caliente*, and *Los Angelos*.

FROM CALIFORNIA.—The *National Intelligencer* publishes a letter from an officer on board the U. S. ship *Ohio*, in the Bay of San Francisco, which affirms that "more than five millions of dollars, at $16 per ounce, have been already obtained." He advises a very judicious course for Congress to pursue in regard to the gold lands:

"Let there be no sale, appropriation, lease or grant of the gold lands; no rent or tax on the digging. Let the whole be open and free to every one, but establish as soon as possible an assaying office at this place, where all gold sold to be exported to California *shall* be cast into bars or ingots, and stamped with the true weight and value, upon payment of the same rate as are now charged for coining at the United States mints, and with the further privilege of having *these* bars or ingots coined free of charge on delivery in the United States. This operation will save the government the expense of a host of collectors and other officers; indeed, I might say, a mighty 'army of occupation,' if it were even possible to keep such an army true to their colors. The bars would be preferred in trade and commerce, and would serve better than coin in trade with other countries, particularly China, the East Indies, as well as many ports of South America, if not in Europe."

VALPARAISO.—The U. S. storeship *Lexington* was at Valparaiso on the 28th of February, having nearly $400000 in California gold. She expects to reach New York about the 1st of June. A letter in the *Journal of Commerce*, dated February 26, says:

"This place beats all I have ever seen for excitement; all or the *qui vive*. Twenty vessels have already gone, filled with merchandize and provisions, to San Francisco, eight of them to the address of the New York house of Ward & Smith; and seventeen are loading for the same destination. I have seen the proceeds of two cargoes, the *Undine's* and *Virginia's*, amounting to $250,000 in gold bars of $5,000 each, and in gold washings, in bottles, at the store of the owners, Messrs. Cross, Hobson & Co., who assured me that Ward & Smith sold both cargoes in three days, and for one hundred and fifty per cent. profit. The harbor-master told me that there was gold from San Francisco now on board vessels in the harbor, bound to the United States, to the extent of a million dollars."

THE PACIFIC.—The *Polynesian* notices four events as having attracted attention to the Pacific Ocean. The seizure of the Sandwich Islands in 1843, by Lord Paulet; the occupation of the Society Islands by the French; the settlement of the Oregon question; and the acquisition of the Californias by the United States; to which should be added the discovery of the gold depos

# Editors' Table.

WRITINGS OF REV. WILLIAM BRADFORD HOMER, late Pastor of the Congregational Church in South Berwick, Me. WITH AN INTRODUCTORY ESSAY AND A MEMOIR, by Edwards A. Park, Professor in Andover Theological Seminary. Second Edition. Boston: T. R. Marvin. 1849.

The former edition of this volume, published just after the death of Mr. Homer in 1842, was soon exhausted; and for several years it has been nearly impossible to procure a copy. There are many, therefore, both of the personal friends of Mr. H. and of those who have known him only through others, who will rejoice at the announcement of this new edition.

It is not too much to say that the character which is portrayed in this Memoir, and of which the Sermons in the peculiar felicities of their structure and thought are the permanent expression, was nearly a model of excellence and beauty. Not remarkable for the unusual prominence of any trait, it combined harmoniously the most various elements. The mind of Mr. Homer had been assiduously cherished—his taste had been educated, his understanding unfolded and disciplined, his resources augmented, as have been those of few who have passed from Earth as early as he did. Yet the Moral nature was never subordinated in him to the Intellectual, and he retained as much freshness of affection, as clear a sense of right, and as calm a delight in spiritual things, as if his logical faculty had been less vigorous, and the treasures of literature less familiar to his thought. There was singular gentleness and delicacy of feeling, combined in him with energy and self-reliance; a quick sensibility, with a decisive will; a strong sense of justice, with an unfailing charity; a genial and buoyant humor that enlightened all things, with the habit of steadily contemplating Divine Realities. He was at once therefore, a most exhilarating companion and a most sympathizing friend. He carried the elasticity and lifesomeness of youth, into the maturity of a manhood attained only too soon. And he illustrated the union of natural loveliness with the Christian spirit—the pervading power of the life of God indwelling in the heart, with all that is graceful and attractive in natural constitution. Friends thus gathered spontaneously about him. They loved him with an attachment that rose to enthusiasm. To this day it is hard for them to feel that he is not still living. His image shines before them as an unsetting star.

How admirably this character is delineated in the memoir by Professor Park, we need not say. The latter is as really as the former a model in its department. Those who knew its original best, have been most unqualified in their eulogies of it; and those who knew him not at all, may almost be brought into personal communion with him through its life-like portraiture. The Introductory Essay is an able discussion of the religious influences of Theological Seminaries. It forms a suitable introduction to the memoir and writings of one the best years of whose life were spent in public Institutions. It is written in the singularly condensed and vigorous style which characterizes its author, and presents views eminently just and worthy of regard. We subjoin two extracts, only regretting that we have not room for others. The first treats of the local associations, with which theological students may be familiar:

"There is often, indeed, a peculiarity in the local associations of a theological student. But this peculiarity is not always unfavorable to his religious sentiment. When the members of retired churches come for the first time to the most ancient Theological Seminary in New England, they do not feel that the place is barren of religious suggestions. They inquire with earnestness, Where was the study of Samuel J. Mills? Where was the chosen walk of Levi Parsons? On which of these surrounding hills did Gordon Hall construct his arbor for prayer? Through which of these fields and groves did Newell, Judson and King, Marsh and Wilcox, love to wander? Over all these grounds which are laid out for the church, the student is treading in the footsteps of godly men, who being dead yet speak to him: of these still retreats is made holy by the wonderful presence of their Saviour. While he sighs for some of the associations which cluster around the sanctuary of his native village, he may still discipline himself to regard the literary chapel as eloquent in its mementoes of Divine truths there dispensed, of stores of spiritual wisdom there garnered up, and of vows there made to sacrifice all the tendernesses of home to the welfare of strangers and barbarians. He listens to the preaching of young men whose history is to be entwined with that of the Church, and whose first sermons he will long remember as the first-fruits of a rich harvest; of men now standing as successors to a thousand youthful preachers who have occupied the same pulpit in years gone by, and to some of whom the whole world have become debtors. The cup from which he drinks the wine of his Savior's table, is the cup of communion with a band of chosen missionaries who once drank from the same identical cup, a goodly company of whom are now communing with their Savior in a house not made with hands. Prayer that has changed the moral aspect of the world once resounded through the very halls which are by some imagined to be destitute of sacred reflections. Hours of spiritual agony have been suffered in them, and the moon that journeys over this still enclosure has looked down upon the vigils of many a hard-nerved man bending his knee before the God who never slumbereth, and crying, 'Here am I, send me.' From the Byzantine Capitol, and the shores of the Ægean Sea, are coming back grateful and loving thoughts toward the spot which has been the refreshing-place for pilgrims who went hence into all the world; and daily orisons go up even yet for him who studies in this hallowed spot, from the mountains of Lebanon and the Persian plains, leading him to reflect what manner of man he ought to be. To a considerate student—and none other should anticipate the sacred office—such a resting-place for the anointed ones of the Lord loses its frigid and stiff appearance, and seems to be blended with the sympathies of all who pray for the nurseries of religious learning. From beneath its chilly surface there come reminiscences which transform the chambers of literary exercise into the presence-chamber of the Eternal, and connect the youthful preacher, in a visible reunion, with those who have turned many unto righteousness, and who will shine as the stars forever and ever."

The next extract suggests thoughts of much interest and value touching the immediate influence for good to be exerted if he will by the theological student:

"But, although the Seminary student is called to spend his time in severe thought, and is therefore deprived of some opportunities for practical usefulness, he is yet furnished, in the direct line of his vocation, with other opportunities of rare promise. For his want of intercourse with promiscuous society he is more than compensated by his facility of exerting an influence upon a select and a most important circle, the future ministers of the Cross. In preparing himself for his office, he comes into daily contact with Christian scholars who are the condensed spirit of the churches, and on the shaping of whose character depends under God the moral state of the community. He may double his improvement by sharing it with a hundred men who are to be the spiritual guides of a hundred churches. He may find a vent for his own benevolence in striving to elevate the literary character of these defenders of the faith, and thus preparing them to reach a more influential class of minds than they were previously aiming to affect. He may be the means of heightening their religious aspirations, and thereby raising to a more exalted standard the piety of those who may be committed to their spiritual care. His duty calls him often to address this attentive company of men, whose great object now is their own improvement, but who are expecting ere long to take the oversight, each of a thousand, and all of a hundred thousand souls, and through each of these promising hearers he may hope to transmit an influence over whole churches and communities. He speaks to a small auditory, but the influence of his well digested words may be communicated to thousands whom he will never see, and to whom his name will remain unknown until the day when all his hidden beneficence shall be published to the universe. At first his agency seems to be hemmed into a small space, but at last it will diffuse itself over an extensive surface. Now it is concentrated like an aroma of the East, pent up in golden vials only to be preserved the longer and spread abroad the more widely. The biography of Pliny Fisk illustrates the fact, that a theological candidate may confer an essential benefit upon his race by the mere influence which he exerts upon his associates in study. The missionary addresses of Dwight and Bridgman and Schauffler were heard by a few men; but they were *men*, and the addresses were *heard*, and the energy of them was retained, and borne away to pulpits and Sabbath-schools and Bible-classes, and will we hope be working amid our churches in the next generation. The student often desires more scope for doing good than the Seminary allots to him, and is impatient of his three years of durance in so contracted a sphere; but it is doubtful whether he will ever be promoted to a station where his words and still more his example can make so deep, so extensive, so enduring an impress as in this narrow enclosure. He is touching the chords of no common harp, and long after he is dead its melodies may linger amid the arches of the temple of God. During his preparatory studies, he may accomplish the work of a long life, and if summoned to his reward, like the author of the ensuing discourses, at the very commencement of his professional career, he may go as one that hath set in motion a train of influences which will not cease till they have stirred up the spirit of churches in distant lands. He pants for a more sympathetic life than that of libraries and lecture-rooms, and in due time he shall have it; but for a season he must be an intellectual man, and must operate with refined instruments upon choice minds. His light must remain in some degree stationary, but it is now sending abroad divergent beams and will irradiate an ever widening area. Restless for doing good? Complaining that he has no spring to benevolent action? Longing for a widened theater of usefulness? Let the Seminary student school his heart into a sympathy with the discipline to which God has called him; let him form those habits which will make him through life 'a workman that needeth not to be ashamed;' let him study now the books to which he cannot have access hereafter; let him collect the materials here which he cannot find elsewhere; let him roam over the broad fields of sacred learning, and thus do good prospectively to the multitudes who shall partake of the harvest which he is garnering up; let him be careful and faithful in his criticisms upon his brethren, speaking to them the truth in love, and hearing it from them with patience; let him stimulate them to a habit of self-denial, and allure them to a more earnest piety; let him listen to them when they speak, and thus encourage them to hope that their words are not in vain; let him be punctual at their religious gatherings; give impulse and soul to their societies for mental and spiritual culture, take a hearty interest in their correspondence with missionaries and with men of God in distant Institutions of learning; let him regard the Seminary as a whispering-gallery whither are wafted all the cries for help from the Caffrarian mother and the poor children of the Hindoo; let him refresh his feelings with those doctrines which the angels desire to look into and which he is toiling to understand; let him show forth in his daily conduct the sweetness and beauty of Christian truth, and live as a representative of Him who revealed it; thus will he find himself on no barren heath which he has but little motive to cultivate, but in a paradise of benevolent action, where he may sow the good seed in good soil, and the fruit of it will be scattered throughout the world, and be multiplied a hundred-fold in this life, and spring up again in the life everlasting."

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THE FAMILY SHAKSPEARE, in one volume. In which nothing is added to the original text, but those words and expressions are omitted which cannot with propriety be read aloud in a family. By Thomas Bowdler, Esq., F.R.S. and S.A. From the sixth London Edition. New York: John Wiley, Broadway.

The admirable design of this work has been, so far as we have had opportunity to examine it, as admirably executed. We have not taken the pains to compare it closely, page by page, with the usual editions of Shakspeare. But in glancing rapidly through some familiar plays—Othello, for example—without perceiving any point at which the scar of the pruning became visible, we have been gladly conscious all the way that the play was fresher, neater, more graceful and beautiful, and surely not less grand and powerful, for the dexterous removal of its former excrescences. The developement of character—in its relation to which lay certainly the hazard of the change—so far as we can discover, has not been at all interfered with by it. And of course the gorgeous descriptions, the graceful fancyings, the melancholy and sublime musings, the dartings-forth of thought into the Infinite, the simple utterances of the profoundest truth, the half-unconscious revelations of the inmost secrets of character—*all* those scattered yet numberless passages which gem the dramas of Shakspeare with spiritual jewelry, do but show the more lustrously in their cleansed setting.

Valuing this wonderful Poet as we do, as the marvellous Expositor of Character and Life, in whom all the varieties of nature, taste, usage, emotion, thought seem to have met and been comprehended, and whose works therefore are a mirror of humanity, a wondrous microcosm—we welcome as a personal benefit and happiness this Edition by Dr. Bowdler. We can now read Shakspeare with more continuous and serene enjoyment; and we can read him in the family, and put him into the hands of children, without trembling lest the words and images of impurity should soil the clear mind, or touching the couch-ant disposition to evil should rouse it into the energy of a master-passion. And we doubt not—others feeling with us on this point—that the effect of this purification of the crystal waters from that which was in them but not homogeneous with them, will be to make them familiar as they have never been to many hearts and homes.

The mechanical execution of the volume is excellent, though we should have liked the work better in three volumes than in one.

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STAR OF BETHLEHEM; or, Scenes in the Life of the Saviour. Written for the Massachusetts Sabbath School Society, and approved by the Committee of Publication. New York: M. W. Dodd, Brick-Church Chapel.

The purpose of this little book is excellent;—to make familiar and life-like to children the scenes of our Saviour's earthly history. We cannot say much, however, for the manner in which the purpose has been accomplished. There is altogether too much in the book of the preaching-style, and as much too little of the ease and flexibility of conversation and narrative. Of all books in the world, one of this description is that in which a man should write without stiffness, and with graceful and free and picturesque facility.

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THE MESSENGER-BIRD. Vol. I, No. 1. By the Scholars and Graduates of the Brooklyn Female Academy. Brooklyn: T. D. Smith, Fulton-st.

This handsome Magazine is to be issued monthly, and is designed as its Title indicates to be the Repository and Expression of the wit, fancy, taste, scholarship and imagination, of the young ladies connected with the large Female Academy in our Sister-city. The specimen number promises well for the literary character of the magazine, and shows that some at least among the expected contributors to its pages hold graceful and vigorous pens. The Introductory article is especially well-written.

We doubt not the *Messenger-Bird* will interest and repay those whose sympathy with its projectors and its design shall lead them to give for it the dollar a-year which is all it asks; and we are *sure* that if systematically and wisely conducted, it may act efficiently for good within the School—at once quickening effort, and disciplining taste. The great fault of literary composition in our young ladies' Seminaries—a fault that seems sometimes almost ineradicable—is the fragile prettiness of phrase, which has no body of thought beneath it, no solid wealth, even of expression and illustration. And such a style is the last one to bear the severity of types. We hope therefore that the magazine may be long sustained; and are not at all sure that the Trustees of this and of similar academies could do better with a small part of their surplus funds, than to apply them annually to such a purpose.

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THE SUNDAY SCHOOL AND OTHER POEMS. By William B. Tappan. Boston: James Munroe & Co. 1849.

It was once sharply said of a distinguished Commentator upon the Scriptures, by one who at least could not be charged with the same fault, that he had written some things wonderfully well, but had written three times as much as he should have done, and published the whole! The same general feeling comes into our mind whenever we take up a volume of Mr. Tappan's Poetry. There are brief pieces and passages in it that are not merely excellent in thought and pervading sentiment, but are really poetic in their conception and structure; that have been naturally and beautifully evolved from the mind, into a truly harmonic and rythmical expression. But there are many other pieces—constituting indeed a large majority of the whole number—that have no such claim at all upon regard; that are mere mechanical compositions, and might be multiplied a hundred fold by one who had time and patience for the work, without making the slightest real addition to the poetical Literature of the Age and the Church. If Mr. T. would be persuaded of this, and induced to revise his four volumes of Poetry, and issue in one what is really valuable in all, he would in our judgment be permanently benefitting himself and his readers.

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A SCHOOL COMPENDIUM OF NATURAL AND EXPERIMENTAL PHILOSOPHY, embracing the Elementary principles of Mechanics, Hydrostatics, Hydraulics, Pneumatics, Acoustics, Pyronomics, Optics, Electricity, Galvanism, Magnetism, Electro-Magnetism, Magneto-Electricity, and Astronomy. With a description of the Steam and Locomotive Engines. By Richard Green Parker, A. M., Principal of the Johnson Grammar School, Boston. Twenty-second Edition, with additions and improvements. New York: A. S. Barnes & Co., 51 John-street.

Having never been practically conversant with this Treatise, we know but little of its character or merit. The Preface however shows that the author is clearly aware of what are the desirable features in such a work, whether or not he has succeeded in realizing them. And the fact that the twenty-second edition of the book has been already reached, and that it is used as the Text-Book in the Schools of Boston—that model city in all that pertains to the education of youth—speak forcibly in its praise. As we have glanced rapidly through it, its statements have seemed to us clear and definite, its illustrations apposite and succinct, and its wood-cuts remarkably well executed. Only one thing strikes us unpleasantly in it—and that is the multiplicity of the notes, and their occasional length. It certainly would have been better, both for scholars and teachers, to have had their matter incorporated thoroughly into the body of the Text.

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THE ARTIST'S MARRIED LIFE, being that of Albert Durer. Translated from the German of Leopold Schefer, by Mrs. J. R. Stodart. Reprinted from the London edition. Boston: James Munroe & Co. 1849.

It may be that the passages from this which we have heard, gained more than we were aware from the soulful voice that read them, and the witchery of the still evening hours just deepening into midnight amid which we listened; but certainly at the time they deeply satisfied and rejoiced the soul, and their memory is a happiness. Of the historic truth of the narrative we do not know. We take it to be in general correct, but even that is not a matter of much importance. The worth of the book lies in its simple but rich delineation of an affectionate, powerful, child-like, and religious nature, such as we know Durer's to have been, placed in the most trying association with one that loved him jealously, yet that could not enter his inward sympathies, and that so continually wearied and saddened him. It lies in this, and also in those natural but profound thoughts, with the gracefullest fancies blossoming upon them, which are characteristic of the best German minds; which are in prose like the deep and mighty harmonies of their music; and by which their poetry and fanciful literature is placed in memorable contrast with the showy and artificial fictions of either the French or English. Such writing is in the noblest sense practical. It enriches while it rejoices, and lets into the soul a troop of shining and white-robed fancies whose silent voices lift it from the blare and whirl of life into the calm and dewy stillness of the Spirit-Land.

The passages which sketch the little Agnes—"*thy* child"—the father's love for her, and her death, are certainly among the most touching and inexpressibly sad that we have ever heard. They speak to the heart with natural and so with irresistible pathos; and we could only think as we heard them of the words written upon the German ballad:

> This song was made to be sung by night,
> And they who sing it in broad day light
> Will never read in mystery right;
> And yet it is child-like easy.

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ABRIDGED HISTORY OF THE UNITED STATES; OR REPUBLIC OF AMERICA. New and enlarged edition. By Emma Willard. New York: published by A. S. Barnes & Co. 1849.

Mrs. Willard's history has long been a standard school-book, and after the war of words so fiercely waged for months between the publishers of Willard and the publishers of Wilson, its comparative merits are probably well understood by teachers. Perhaps no work of the kind has ever been so thoroughly canvassed. We shall neither take part in the controversy nor attempt to act as umpire. Mrs. Willard's book is a good one, presenting with clearness and brevity the leading events in our national history, and well adapted by questions and marginal references for the use of schools. Occasionally she takes a view of characters and events with which we cannot accord, but her statements are in the main truthful and accurate. We regret that so many pages are devoted to the history of war, to the record of campaigns, and battles, and the achievements of military heroes, while so little space is allotted to the progress of society and to the development of those great principles which have made the American Union what it is. The new matter consists principally of a history of the Mexican war, in enumerating the causes of which, from the annexation of Texas onward, truth and justice are sometimes sacrificed to national partiality. The appendix contains a sketch of California, including of course "the gold region."

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THE BOY OF MOUNT RHIGI. By the author of "Redwood," "Poor Rich Man," "Home," &c., &c. Boston: Wm. Crosby & H. P. Nichols. 1849. Sold by John Wiley.

Another of those admirable stories from real life which the pen of Miss Sedgwick sketches with so much vivacity and grace. The scene is laid, not in Switzerland, but in the Taheonnick mountains, in the western part of Massachusetts, where the little circle of two neighboring families presents in vivid contrast the poverty of misfortune, ever struggling upwards by industry and economy, and brightened by a humble, grateful piety, and the poverty of vice and crime, ever increasing its own wretchedness; the contrast between a "home" and a "hell." The lesson of the book is "that the ignorant, neglected, and apparently vicious have the germs of goodness in their souls; and that patience, kindness, and affection, will fall like holy dew upon them, nourishing that which God has implanted." This sentiment, expressed in the words of the author, suggests a caution to be observed in reading the story. The religion of the book is, to say the least, negatively Unitarian. Without any positive declaration of Unitarian sentiments, there is yet no recognition of the great truths of evangelical religion where they would naturally have been uttered if they were cherished by the writer, or would have imparted a tinge of life and warmth to her moral reflections. Unitarianism is the ground-work upon which this beautiful sketch is woven: natural goodness to be developed by kindness. Even in that exquisite scene, the death of little Lucy, while our tears were fast flowing over the tender page, there was a chilling sense of want;—with all the submission and faith and patience of that sick chamber, and all its lessons of hope and love, there was wanting the radiance of the Savior's smile. With this sad defect, the book is not a book to be introduced into Sabbath-Schools, or to be placed indiscriminately in the hands of the young.

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THE VILLAGE AND FAMILY LIBRARY. Published by the American Sunday-School Union.

Under this title the American S. S. Union has published a series of twenty-four volumes, of 192 pp. 18mo. each, neatly bound, at only $3,00 per set, or at the rate of 12½ cents per volume. The subjects embraced in the series are, "The Solar System," in two parts, by Thos. Dick; "Sketches of the Waldenses;" the "Life of Luther;" "Ancient Jerusalem," by Dr. Kitto; "Modern," do.; "The Life of Cyrus;" "Man in his Physical, Intellectual, Social, and Moral Relations;" "Dawn of Modern Civilization;" "The Life of Mohammed;" "The French Revolution;" "The Caves of Earth;" "The Life of Lady Russell;" "First Medical Men;" "The Life of Martin Boos;" "Thor and the Arm;" "Protestantism in France," two parts; "Magic;" The "Life of Cranmer;" "Schools of Ancient Philosophy;" "Our Bible;" The "Origin and Progress of Language;" The "Tahtar Tribes."

It will be seen at a glance that these omit all religious books, or books for Sabbath reading, and do not all belong strictly to a Sabbath-School library. But they are books important branches of general knowledge, were originally prepared with great care for the London Tract Society. They are just such books as should be placed in school libraries, and the families of the poor. To publish the entireties of volumes issued by the London Tract Society for the cheap diffusion of useful knowledge among the people, would not comport with the design of the Am. S. S. Union as at present constituted. But so desirable is this work, that if there is no better way of accomplishing it, we hope that the constitution of the Union will be altered so as to embrace the object of diffusing useful knledge among the poor.

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## AGRICULTURAL HINTS FOR SPRI

Most of our papers go to subscribe living North of the latitude of New York. To a few who are farther South, some of the hints may be out of season for this year.

*Gooseberries and Currants.*—Good kno occupy no more space than poor ones, so that the advantage in quantity and quality is clear.

*Compost for Fruit.*—Always make lim bones, or ashes, a prominent ingredient.

*Buying from the Nursery.*—Always t a bill from the nurseryman guaranteeing the genuineness of the sort, and the healthfulness of the plant, tree, or shrub.

*Tomatoes.*—Our summers need to be le for this fruit, which can be done by two ices—first, forcing the early plants, in pot hot-beds; and second, by planting on the sou side of a white fence or wall.

*Pathmasters.*—The earlier the highways are attended to the better, after frost is out of the ground. Clear out the ditches so that water shall stand to settle into the soil. Turn the water from running in the road. The fe will come when our country roads will be covered with stone in all places where there is supply of material, and where the soil is not itself hard and unyielding material. Good work on the roads is the cheapest in the long run.

*Primitive Stump Machine.*—A lever of strong wood, thoroughly seasoned, 20 feet long and 8 inches in diameter at the butt, is laid on the ground and fastened to the stump by a short log chain with a rolling hitch. Then put your team to the other end and drive them round the stump. If they do not twist it out, some of the side roots must be uncovered and cut off. This is to be done while the ground is loose in the spring.

*Wall for Fruit.*—The British fruit-grower consider a good wall for fruit equal to an arc of six degrees towards the equator. Plan the roots on the shady side, and bend the branches over to the sunny side. This will preserve the roots from being scorched.

*Ripening Tomatoes.*—These and some other fruits may be forwarded by removing the large leaves from loaded branches of fruit, and placing white boards behind them, so as to reflect the sun's rays strongly upon them. An English author recommends tin.

*Soap Suds.*—Too precious to be wasted, where there is a garden, or even a flower border that needs water.

*Multiply Roses.*—Parsons's treatise, with a catalogue of *three thousand varieties*, is sufficient to create a passion for rose-culture all over the country. If you have room out-doors for one more plant, or room in-doors for one pot, put a rose there. The more choice the kind, the more rich the pleasure. What is a gaudy tulip or flaunting dahlia to a lovely rose?

*Lime.*—Many soils are greatly deficient in lime. Its use is recommended, either sown dry or dissolved in water, to destroy insects, to prevent mildew in plants, to keep wheat from rust, to preserve potatoes from rot, to neutralize the contents of cesspools and drains, to counteract infection in any shape.

*The Horse.*—Like his master, he is of a complicated structure, and needs care, kindness, good air, and variety of food. Mr. Pell, of Pelham, gives the following directions:

"Feed them in winter on a variety of food, such as oats, ground and whole, bran, ship-tuff, beans, peas, turnips, occasionally steamed separately or together. In summer, keep them always confined in airy stables, and feed them on clover, bruised grains, green-corn stalks, cider pomace, oil cake, hay, &c. Be particular to give them three-fourths of a pound of salt per week: occasionally 2 oz. of sulphur, and frequently 2 oz. of wood ashes. I have a pair of horses," he observes, "on my farm, that are now twenty years old, during which time they have never been at pasture, and have worked daily; they have never been incapacitated for work by laneness, or disease of any kind, and have always been perfectly healthy."

He also adds that he has another pair of horses that are eighteen years old, which labor daily, and will do as much as any pair of six years old.

*Rose-Bugs.*—The only means of preventing the ravages of these vermin is to cover your plants or vines with millinet. The only means yet discovered of destroying them is to crush, burn, or scald them. Prospectively we may hope for deliverance from the plague in proportion as we stop killing the birds.

*Profits of Fruit-Growing.*—It is a truth well established among cultivators, that land planted with fruit trees of good varieties will yield to the acre more food for man and beast than any other crops, with less labor.

*Ploughing and Drilling.*—A side-hill field should be ploughed horizontally and diagonally, never up and down. In drilling, if the soil is rich and deep, run the lines north and south, to let in the sun; but if dry and shallow, drill east and west, that the crop may shade the land.

*Love for the Horse.*—"You do justice," said my friend Christopher Hughes, "to my opinions on the *Horse!* They are more than opinions: with me it is instinct to love that noble animal! I consider the horse as the creature in animated nature next in importance and in *dignity* to man. And I know no animal more base than the man who undervalues or *overworks* the horse. Nor are there many subjects more worthy of a humane care and enlightened legislation, for improvement and protection, than is this gallant, and generous, and useful animal, which most men admire, all use, and many, alas! many abuse."—*Skinner's Plough, Loom, and Anvil.*

*Horticultural Taste.*—"That this taste is increasing we deem one of the best signs of the times, an evidence that men are beginning to discover that the accumulation of wealth is not the whole business or pleasure of life. In a true love for trees and plants there is always something elevating. A love for wealth and its accumulation is inseparable from idolatry, but a love for trees and plants is productive of the best results in minds properly constituted. It not only preserves them from groveling thoughts and desires, but also leads to purer and higher aspirations. Not only is there wisely implanted in us a general love for these things, but an attachment to individual trees and shrubs which have been planted by our own hands, or by the good and the wise of past generations. Men everywhere are prone to be unsettled, and to wander wherever novelty may lead them, to the utter destruction of right mental training. To counteract this there is nothing so effective as an attachment to particular localities and all their features, whether trees, mountains, or streams. Nothing gives such a depth of meaning to the word home and creates so strong a determination to preserve it sacred by the performance of every duty of a good citizen. It should therefore be the desire of every man to provide a pleasant home for his children, for upon a happy childhood depends far more than is generally supposed of the character of the man. The father should encourage, as one element of happiness, a love for vegetation in all its forms of created beauty, whether tree, shrub, or flower. The child who has thus been educated and taught to look upon all these objects of his attachment as visible proofs of Divine beneficence, will go forth into the world armed with a shield more effective than a thousand admonitions, and when temptation assails him, will find no slight defence in a recollection of his early home, of the trees under which he has so often played, or read, or thought, and the flowers whose glowing colors have so often charmed his eye. We are very certain this is no mere sentiment or fancy of the brain, for we feel assured that neither vice nor immorality, nor hardness of heart, nor disregard of the feelings and welfare of others, can readily exist where the mind is thoroughly imbued with a love for trees and flowers, and with a full appreciation of the many sources of delight bountifully bestowed upon man in the various objects of exquisite beauty in the vegetable world."—*Parsons's Rose Culture.*

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## COMMUNICATIONS.

For the Independent.

### THE ART-UNION DISTRIBUTIONS.

MESSRS. EDITORS:—Permit me to refer to your article in *The Independent* of March 22, on the "International Art Union."

I will pass by the *subjects* of some of the pictures, to which many object, and their entirely *French* character, and refer to the single point of distribution, where you express disapprobation of the system pursued by the American Art Union.

The objects of the last named Institution, as I understand them, are to encourage native artists, by bringing their works before the public and by purchasing pictures which few individuals could afford; then to distribute them—for the sake of making these artists known and of diffusing and cultivating a taste for this branch of art, throughout our country.

Allow me to ask you—Could these objects be attained in any other way than by the course pursued? Would not the shutting up hundreds of paintings in a gallery here, fail entirely in promoting these objects, besides producing, at the end of a few years, a wearisome accumulation of pictures, "too numerous to mention?" In my opinion the *principle* differs materially from that of lotteries, where prizes are *money*. There can be, in this case, none of the insane excitement which attends lottery gambling: few purchase tickets with any expectation of a picture: all are certain of the engraving, which is in a measure an equivalent for the amount paid.

I agree with you in the hope that the International Art Union will not pursue the same system of distribution; but it is because I should be unwilling to see their pictures scattered through our country. The weak consciences which are offended by the proceedings of the American Art Union should scrutinize the character of the other exhibition.

EDITORIAL REPLY.

We give place with pleasure to the foregoing communication from a lady correspondent. In a hurried visit to the gallery of the International Art Union, soon after it was opened, we noticed nothing objectionable in the character of the paintings. We have not found time to look in there since; but if such pictures as are alluded to above have been introduced, the censure of our correspondent is timely, and none will endorse it more earnestly than ourselves. The least tendency to the voluptuous style in such an exhibition should be frowned upon by every friend of virtue.

Our objection to the mode of distribution was based upon a somewhat careful observation of the workings of the system for several years past, and especially of the circumstances connected with the last annual distribution by the American Art Union. There is no objection to the mere distribution by lot of a collection of paintings, or of any other articles. If, for example, the Society Library Company should be dissolved, it would be perfectly proper to divide the books into parcels, and to distribute those parcels by lot to the shareholders. But the distribution of the pictures of the Art Union involves a very different principle from this, and, for aught we can see, one which in its practical operation does not differ essentially "from that of lotteries whose prizes are money." The object of the Art Union is commendable, and so have been the objects of many great lotteries. But are the majority of subscribers to the Art Union any more influenced by a desire to encourage art, than the majority of ticket-holders in a lottery for the benefit of a college would be influenced by a desire to promote education? On this point our own observation differs from that of our correspondent. We know several subscribers to the Art Union, and with most of them the prominent motive in subscribing is "the expectation of a picture,"—the promised engraving being a mere offset in the event of a disappointment. Some purchase several interests in order to multiply their chances of a prize. We know one gentleman who entered his subscription on the list of 1847 five or six times in the hope of drawing a certain picture. Others have ceased to subscribe because they have been so often disappointed, and have never received anything but an engraving. Previous to the last distribution, the secular papers teemed with articles indicative of the strong hold which the lottery-principle of these distributions had taken on the public mind. Some condemned the principle entirely. Others complained of favoritism and trickery in previous distributions, and suggested various plans to ensure an equitable drawing of the lottery; and the drawing itself evinced much of "the insane excitement which attends lottery gambling," even (we beg pardon of our correspondent) among the ladies themselves. This was owing in part to the fact that last year one great prize was held up to view, and it seems to be the policy of the managers of the Art Union to stimulate subscriptions by offering large prizes which may be converted into money or from which money may be realized.

We once sympathized with the view of our correspondent; and loving art as we do, and desiring to encourage it in all lawful ways, we should be glad to think so still. It is to us a privation that we cannot conscientiously subscribe to the Art Union. We would not attempt to settle the question of casuistry which the case involves; but we deprecate the evils referred to above. We understand that the conviction of the evil tendency of the present mode of distribution is becoming so strong in the Tabernacle congregation, that the trustees will probably never again allow the building to be used for the purpose.

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For the Independent.

### THE LICENSE VOTE IN VERMONT.

The official announcement of the license vote in Vermont shows the following result:—for License, 11,371; for No-License, 23,816; majority for No-License, 12,445. Every county in this State, except the small county of Essex, gave decided No-License majorities. The result is the more gratifying to the friends of temperance, as it expresses the sober second thought of the people. An experience of one year under the No-License system, succeeded by a year of unlimited License, enabled the people to form a correct judgment of the comparative merits of the two systems. During the past year, the sales of alcohol exceeded the sales for the year preceding, by an amount so large as to startle from their apathy many who had till then stood aloof from the Anti-License movement. But the vote of last year has not been reversed by any spasmodic efforts. Few conventions have been held, and those few were not characterized by any overflow of enthusiasm. The unfortunate mistake in the returns of last year has not been destitute of influence upon the vote of this. It excited in many minds a firm determination to place future votes beyond the reach of any such accidents. The unscrupulousness of the rumsellers in availing themselves of the legal rights which they acquired through that mistake, and the insulting manner in which they defied the known and expressed will of the real majority, kept that determination strong and unwavering. Though the external demonstrations of the No-License feeling have not been very formidable, the friends of temperance have felt, and have said to one another, "we will be at the polls." As a basis for future calculation more reliance is therefore to be placed upon the vote of this year than upon that of 1847 or 1848; in the former of which years the opponents, and in the latter the advocates of licensing, strove for success with great zeal and energy. Compared with 1847, when 324 more votes were cast than at the last balloting, the License votes have decreased by 2,336, and the No-License votes have increased by 2,018, making a gain of 4,354 for No-License. The change from last year in favor of No-License is more than 12,000. There is a growing determination to enforce the law, the failure to do which in 1847 was one prominent cause of the defeat in 1848. The rumsellers will also be less obstinate in resisting the law. A decision in Pennsylvania against the constitutionality of a law submitting the question of licensing to the people, led them to hope that the Vermont law would be adjudged invalid, but that hope was destroyed by an adjudication of the Supreme Court of the State, sustaining the law. All things considered, it may with safety be asserted, that the last link is broken which connects law and rumselling in Vermont, and it only remains for the friends of temperance faithfully to pursue their success till they have banished the traffic from the State. P. H. W.

*Londonderry, Vt.* April 4, 1849.

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For the Independent.

### PASTORAL LIFE INSURANCE.

It is gratifying to notice the increased interest manifested on the subject of Life Insurance, in this country, within the last five years.

I have thought it might be useful to suggest a plan for the insurance of the lives of pastors by members of their congregations, who would cheerfully contribute to such an object. It is well known that among us, with perhaps a few exceptions, the salaries of clergymen are not so large as to allow them to accumulate a fund for the comfort of their families after their death. The support and education of their families, the purchase of necessary books and moderate contributions to various benevolent enterprises, necessarily absorb almost, if not quite, all their income; and in case of their death in early or middle life their families would be left dependent upon friends, or to struggle with poverty. The apprehension of such an event, under such circumstances, must necessarily cause solicitude in the mind of an affectionate and sensitive parent.

In our city congregations are many young men who would cheerfully contribute ten dollars a year towards paying the premium for a Life Policy on their pastor's life for $5,000, for the benefit of his family, should he be removed from their service by death.

I notice that the "American Mutual Life Insurance Company" has issued a new scale of rates for Life Policies, which are stated to be 25 per cent. lower than those of most companies, and payable only in cash, no notes being taken for premiums. This table states the cost of a Life Policy, at the age of 30, for $1000, to be $17.80 per annum; and at the age of 34, $19.80. Thus less than $100 per annum would secure the payment of $5000 to the family of the pastor in case of his death. Will not ten young men in a congregation contribute ten dollars each, annually, to secure so desirable an object? Were it necessary for them to curtail their expenses for luxuries or amusements to the amount of *twenty cents* per week, would not the consciousness of having performed a pleasant duty more than compensate them for their self-denial? The writer is in no way interested in any particular Insurance Company, but would cheerfully unite with others in carrying out his suggestions in behalf of his own pastor.

ALPHA.

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May 1st, 1849. 18-3

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For terms and other particulars, see Circulars, which may be had at this Office; also at the Bookstores of Mark H. Newman and Co., 199 Broadway; H. and S. Raynor, 77 Bowery, New York; A. M. Wilder, 54 Fulton-street, Brooklyn; or of either of the following *Board of Visitors:*

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